

Biography of Hazrat Yahiah Pasha Hyderabad



The mausoleum of Hazrat Yahiah Pasha Hyderabad

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Published by

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First Published 1443/2021

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In the praise of the noble prophet
Mohammed (peace be upon him)

In Madina is the grave of the prophet, which visited by angels
It is such grave, there is excellence in empyrean and in the sky



The tomb of the holy prophet in Madina

Is there any relation between desert of Madina with the
gardens?

So with the lovely air of Madina, it is envious the garden of
paradise

If Madina city is safe then everything is safe
So Allah keeps it as the cause of the blessing

Madina is such a garden city which is the décor of all gardens
 The seasons of the gardens of paradise are due to the Madina

While leaving Madina, so no need to visit the garden of paradise
 As it is better than heaven and it is a living paradise on the earth

Not we but Allah also love the city of the
 prophet
 Love of Madina is love of the prophet and Allah

The beggar of this door is the king of fate and worlds
 The beggar of this place is matter of envy of the kings

One who has become rich there so his fate could not known
 In the resurrection day prophet, Ibrahim will find help there

Oh, Allah help us to reach Madina city to see how it is there?
 Where is the mercy and there is available blessing everywhere?

If one leaves Madina then he will not find the resort of heaven
 If there is a love of Madina then it is guaranteed of the heaven

On the earth, he is called Mohammed and Ahmed in the skies
 His praise is in the world and also his praise is found in the skies

There is his great rule in Madina also he is a ruler of the skies
 Madina is capital and he is the great ruler of the two worlds

What mistake you did Hafeez by leaving the city of Madina ?
As it is such heaven and liked by the angles of the empyrean

Why visitor will go to heaven by leaving the city of Madina ?
 What is heaven as it is gracefully for the sake of Madina city

In the praise of Hazrat Shaikh Abdul Quader



Tomb of Hazrat Shaikh Abdul Quader

To call me at your kind door oh Shah Ghouse Azam
 Show your kind sight to me oh Shah Ghouse Azam
 To improve my condition soon oh Shah Ghouse Azam
 To come in a dream of the servant oh Ghouse Azam

For sake of the souls of martyrs oh Shah Ghouse Azam
 And show your face of the wisdom oh Ya Ghouse Azam
 To show your face as my condition is worry for this thing
 Saying this with such fondness and in a helpless condition

Peeran Peer, oh the great Sultan and Dastagir of time
Oh shah remove my difficulty soon as I am worried much
All the pious persons who put down necks before you
All said in the helpless condition oh Shah Ghouse Azam
With your grace to lighten our chests and as well hearts
Oh great teacher of the religion oh Shah Ghouse Azam
The boat in the sea of grief you are the only saver for us
Come and help the boat to goal oh Shah Ghouse Azam
Waves of the storm of grief are there from everywhere
To save us from such trouble soon oh Ya Ghouse Azam
There is the wish of Hafeez to see your tomb in Baghdad
To call your lowest servant to Baghdad oh Ghouse Azam

The miracle of Hadrat Sheikh Abdul Quader Jilani (R.A.)



Mausoleum of Hazrat Shaikh Abdul Quader Jilani R.A.

Hadrat Sheikh Abdul Quader Jilani (R.A.), is the leader of all holy persons like the Prophet Mohammed (peace be upon him.) who

is the leader of the group of all prophets of Allah which have been sent down on the world. So, for this reason, he is called and he is famous as a chief of all the saints. His spiritual benefits and favours from his miracles were available in the all period of time and even today is being continued and till the day of the judgment, such favours and benefits will be available to the mankind in the world. Because the favour and benefits of the holy persons which is available during the life period and which will be also available in the world after their demise from the world. Allah the most Merciful and Beneficent has kept the holy persons in every period of time so that there should available favours of miracles and benefits to the mankind from them.

The holy persons due to the nearness of Allah and perfection in the obedience of the prophet of Allah they were away from the sins. Allah has given them the most excellent status of the holy persons of the nation of the prophet Mohammed (peace be upon him) and Allah's divine power being manifest by the holy persons

So for getting favour and benefits from the holy persons is in fact of getting favour and benefits from Allah because their saying, actions are according to the commandments of Allah and as per the practice of the last prophet of Allah.

Hadrat Sheikh Abdul Quader Jilani (R.A.), and who was the Qutub (highest cadre in spiritual pivot) of all time's favour of spiritual miracle is available in his saying which is as mentioned as follows.

“If my disciple’s hiding will be open and if he will be there in the East, and if I am in the West then I will cover it.”

In this way, his disciples and devotees were able to get his favour of miracles and benefits of spiritual powers in all time and at always. And they think him as a manifest of the help of Allah and so, for this reason, they see his favour of miracles and benefits from him. There is saying of the prophet, which is as follows.

“If your animal will run away from you then you should call as oh people of Allah help me.”

For the revival of the religion of Islam, Hadrat Sheikh Abdul Quader Jilani (R.A.), is such an enormous personality and a great leader and due to the blessing of his hand while finding the religion of Islam as a patient in the exemplary shape and given new life to it and so then he was becoming famous and well known by the title of Mohiuddin.

The eleven principles of Naqshabandia Sufi chain



Mausoleum of Hadrat Khaja Bahuddin Naqshaband

The first eight principles are from 'Abd ul-Khaliq Ghujduwani (d. 1220). The final three principles were added by Baha ad-din Naqshband (d. 1389).

1.Awareness in the Breath/Awareness in the Moment (Hush dar dam)

"Every breath which is exhaled from within must be exhaled with awareness and presence of mind and so that the mind does not stray into forgetfulness."

Baha ad-din Naqshband said: "The foundation of our work is in the breath. The more that one is able to be conscious of one's breathing, the stronger is one's inner life. It is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

As the seeker becomes occupied with the exercise of the moment (i.e. remembering the breath), he turns his attention from remembering the past and thinking of the future, and focuses on each breath until it is expired.

Sa'd ud-din Kashghari added: "*Hush dar dam* is moving from breath to breath so there is no heedlessness but rather there is presence, and with each breath that we take should be the remembrance of the Real."

Sheikh Abdul Janab Najmuddin al-Kubra said in his book, *Fawatih al-Jamal*: "*Dhikr* (remembrance of God in the breath) is flowing in the body of every single living creature by the necessity of their breath—even without will—as a sign of obedience, which is part of their creation. Through their breathing, the sound of the letter 'Ha' of the Divine Name Allah is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of God. Therefore it is necessary to be present with that

breathing,

in order to realize the Essence of the Creator."

The name Allah, which encompasses the ninety-nine Names and Attributes, consists of four letters, Alif, Lam, Lam and Hah (ALLAH). The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, "Hah." It represents the Absolutely Unseen "He-ness" of the Exalted God (*Ghayb al-Huwiyya al-Mutlaqa lillah 'azza wa jall*) in which the mystic loses his separate identity with every "hah" in his breath.

The first Lam is for the sake of identification (*tacrif*) and the second Lam is for the sake of emphasis (*mubalagha*).

The soul has long been thought to be in the breath. "For the early thinkers the soul was visualized sensuously as a breath-body." Awareness of the breath makes us aware of the soul and the inner body, inner self, which belong to the moment.

In the path of the Khwajagan awareness in the breath is a very great principle. Those in this path regard it a great transgression to become unconscious of the breath.

2. Watch your Step! (*Nazar bar qadam*)

Direct yourself constantly towards the goal.

Sa'd ud-din Kashghari added: "Looking upon the steps means that the seeker in coming and going looks upon the top of his feet and thereby his attention is not scattered by looking at what he should not look at." When the beginner's attention is taken by shapes and colors outside of himself, his state of remembering leaves him and is ruined, and he is kept from his objective. This is because the beginning seeker does not have the power of the "remembrance of the heart," so when his sight falls upon things, his heart loses its collectedness, and his mind becomes scattered.

Watch your step can also refer to watching circumstances, feeling when is the right time for action, when is the right time for inaction, and when is the right time for pause. Some have

said that *Nazar bar qadam* is an expression which refers to the wisdom inherent in one's natural disposition.

Fakhr ud-Din Kashifi added: "*Nazar bar qadam* may be alluding to the seekers traveling through the stages of breaking from existence and putting behind self- love."

Of these three interpretations, the first refers to beginners' use of this aphorism, the second refers to those in mid-progress on the Way, and the third to the Attainers.

3.The Journey Home (*Safar dar watan*)

Your journey is towards your homeland. Remember you are traveling from a world of illusion to a world of reality. The wayfarer travels from the world of creation to the world of the Creator.

The Journey Home is the transformation that brings man out of his subjective dream state, so that he can fulfill his divine destiny.

From the *Rashahat-i 'ayn al-hayat*: "[The journey home refers to] that traveling which the seeker makes within his human nature. In other words, travel from the qualities of humankind toward the angelic qualities, moving from blameworthy qualities to laudable ones." Sheikh Ahmad Sirhindi (d. 1624) said: "This blessed expression [traveling in the homeland] means traveling within the self. The source of its results lies in putting the final [practice] at the beginning, which is one of the characteristics of the Naqshbandi Way. And although this [inner] traveling can also be found in other *tariqas* [schools of Sufism], [in those] it is found only in the end after the 'traveling on the horizons' [referring to the Qur'anic verse (41:53): 'We will show them Our signs on the horizons and within their selves until they know He is the Real']".

"Traveling on the horizons" is traveling from place to place. At the beginning of the journey it can mean leaving home to find a guide or teacher. Also it happened in former generations that when the wayfarer had become established in a place, got

accustomed to it and become familiar with its people, they took

on traveling in order to break down habit and comfort and cut themselves off from renown. They would choose travel in order to experience complete emptying.

It means traveling within oneself, looking at oneself, examining oneself and one's reactions, and how they act upon one.

This reflects the stress that the Naqshbandi path puts on the inner states, stages, processes.

Be an external resident and let your heart travel. Traveling without legs is the best kind of travel.

4. Solitude in the Crowd (*Khalwat dar anjuman*)

There are two kinds of retreat. One is the outward kind in which the seeker, far from people, sits alone in his cell until he comes into contact with the spiritual world. This result comes about because the external senses withdraw themselves and the inner senses extend themselves to signs from the spiritual world.

The second kind of retreat is the hidden one, where the seeker is inwardly witnessing the secrets of the Real while he is outwardly surrounded by people. *Khalwat dar anjuman* is of this second type of retreat: outwardly to be with people, inwardly to be with God.

In all your outer activities remain inwardly free. Learn not to identify with anything whatsoever.

Khwaja Awliya Kabir, one of the deputies of 'Abd ul-Khaliq Ghujduwani, explained *khalwat dar anjuman* as follows: "Retreat within the crowd' is that state when one is so constantly and completely absorbed in divine remembrance that 'one could walk through the market-place without hearing a word.'"

They are with their Lord and simultaneously they are with the people. As the Prophet said, "I have two sides: one faces my Creator and one faces creation."

'Abd ul-Khaliq Ghujduwani himself was known to say: "Close the door of the formality of *sheikhhood*, open the door of

friendship. Close the door of *khalwat* (solitary retreat) and

open the door of *suhbat* (companionship)." Baha ad-din Naqshband said in this connection: "Our path is in companionship. In [physical] retreat there comes fame and with fame comes calamity. Our welfare lies with the assembly and its companionship, on condition that [self-] negation is found in one another."

When Baha ad-din reached Herat on his journey to Mecca, the Amir Hussein arranged a gathering in his honour. At the assembly the Amir asked him, "Since with your Presence there is neither audible *dhikr*, nor voyaging, nor audition of special music and poetry, what is your path?" He answered, "The pure words of the tribe of 'Abd ul-Khaliq Ghujduwani, which are 'retreat within the crowd,' and we follow in their Way." "What is retreat within the crowd?" the Amir asked. "Outwardly to be with the people while inwardly to be with God," said Naqshband.

The Amir expressed surprise and asked whether this was actually possible. Baha ad-din replied that if it were not possible God Most High would not have indicated it in a Qur'anic verse which describes those who are not distracted from the remembrance of God even while in the marketplace: "Men whom neither business nor profit distracts from the recollection of Allah" [24:37]. This is the way of the Naqshbandi Order.

Ahmad Faruqi Sirhindî, Mujaddid-i-alf-i-thani (the Renewer of the second millennium), said: "Retreat within the crowd is derived from traveling in the homeland since if traveling in the homeland is properly accomplished, then retreat within the crowd will properly occur. The seeker within the diversity of the crowd travels in his own land, and the diversity of the horizons finds no way into the meditation cell of his inner self. This treasure will manifest with difficulty at the beginning and with no difficulty in the end. And in this *tariqa* it is the portion of the beginning while in other paths it is at the end. This is so because the treasure is derived from traveling within the self (with presence in the moment), which is at the beginning of this path, while traveling on the horizons takes place simultaneously. This is the opposite of the other paths which make the traveling on the horizons the beginning and the traveling within the self the end."

In the words of al-Kharraz: "Perfection is not in exhibitions of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the

presence of Allah even for one moment."

Inconstant	Commun	withtheBelove	within
	ion	d	,
A Stranger	To	the	world.
Those endowed with	Such beauty	are rare	indee
			d

in this world.

5.Remembrance (*Yad kard*)

Concentration on Divine Presence.

For the Naqshbandiyya remembrance is practiced in the silent *dhikr*.Keep God, the Beloved, always in your heart. Let your prayer, *dhikr*, be the prayer of your heart.

According to Khwaja Ubaydullah Ahrar, "the real meaning of *dhikr* is inward awareness of God. The purpose of *dhikr* is to attain this consciousness." The purpose of the *dhikr* is to keep one's heart and attention entirely focused on the Beloved in love and devotion.

The *dhikr* is not just repeated as words, but is in the heart.

Remembrance of the tongue becomes remembrance of the heart. Abdu'l-Qadir al-Gilani said: "At the first stage one recites the name of God with one's tongue; then when the heart becomes alive one recites inwardly. At the beginning one should declare in words what one remembers. Then stage by stage the remembrance spreads throughout one's being—descending to the heart then rising to the soul; then still further it reaches the realm of the secrets; further to the hidden; to the most hidden of the hidden."

6. Returning (from distraction), Going Back (*Baz gasht*)

Travel one way. The return to God. Single-minded pursuit of divine truth.

This means banishing and dispelling every thought, good or bad, that comes to mind involuntarily during the *dhikr*. When performing the remembrance the heart is required to attain the calm contentment of: "Oh Allah, my goal is You and Your good pleasure; it is nothing else!" So long as there is any space left in the heart for other interests, such calm contentment cannot take shape, and the remembrance cannot be genuine. Even

if this

tranquility cannot be attained at the outset, one must not abandon the remembrance, and it is necessary to persist in its performance until this feeling is acquired.

The meaning of *baz gasht* is the return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. The reason, mentioned by the Holy Prophet in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkar* (“We did not Remember You as You Deserve to be Remembered, O Allah”), is that the seeker cannot come to the presence of Allah in his *dhikr*, and cannot manifest the Secrets and Attributes of Allah in his *dhikr*, if he does not make *dhikr* with Allah's support and with Allah's remembrance of him. As Bayazid Bistami (d. 874) said: “When I reached

Him I saw that His remembering of me preceded my remembrance of Him.” The seeker cannot make *dhikr* by himself.

He must recognize that Allah is the one making *dhikr* through Him.

“Beloved, you and your approval are my purpose and desire.” This attitude will rid one of impure thoughts and distractions. It relates to the path of absorption. One Sufi was concerned that he was not sincere, and was ashamed. So his *sheikh* took him to a Sufi who was on the path of absorption, and this *sheikh* told him that absorption, not hair-splitting, would free him from his problem. The wayfarer realized that in his worry about his dishonesty and shame, his wants and needs, he had been focused on himself, separating himself from his Beloved.

According to Khwaja Ahrar, the saying “returning” means that we have within us the goal of our striving. The seeds of transformation are sown in us from above and we have to treasure them above all possessions.

7. Attentiveness (*Nigah dasht*)

Struggle with all alien thoughts. Be always mindful of what you are thinking and doing, so that you may put the imprint of your immortality on every passing incident and instance of your daily life.

Be watchful. Be aware of what catches your attention. Learn to withdraw your attention from undesirable objects. This is also

expressed as "be vigilant in thought and remember yourself."

Nigah means sight. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering. Bad inclinations keep the heart from joining with the Divine.

It is acknowledged in the Naqshbandiyya that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real Sufi. Sufism is the power to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. The Holy Prophet has said, "Whoever knows himself knows His Lord."

Sa'd ud-Din Kashgari said: "The seeker must, for one hour or two or whatever he is capable of, hold onto his mind and prevent thoughts of other [than God] entering." Another description from the *Munahej ul-Sair* has it that: "[*Nigah dasht* is the] guarding of the special awareness and presence which have resulted from the noble *dhikr*, so that remembering of anything other than the Real does not find its way into the heart/mind."

Yet others have written that *nigah dasht* also applies to the time of the *dhikr* itself: "*Nigah dasht* is when the seeker at the time of the *dhikr* holds his heart/mind upon the meaning of LA ILAHA ILLA 'LLAH so that thoughts do not find entrance into his heart, because if thoughts are in the mind then the result of the *dhikr*, meaning presence of the heart/mind, will not manifest." It has also been said, "*Nigah dasht* is an expression meaning the prevention of the occurrence of thought at the time one is occupied with [repeating] the fragrant sentence [of LA ILAHA ILLA 'LLAH]."

Abdul Majid Il Khani said that the meaning of preserving the heart/mind from incoming thoughts is that *they lose their hold on the mind*. In this connection Khwaja Ubaydullah Ahrar said: "The meaning of preserving the mind [from thoughts] is not that the seeker can avoid thoughts at the beginning [of his attempts], but rather that *thoughts do not disturb the attendance and presence*[required for the *dhikr*]. [Thoughts] can be likened to straw which has fallen onto moving water and yet the water is not prevented from its course. 'Abd ul-Khaliq

Ghujduwani said: "It isn't so that thoughts never enter the heart/mind, but rather

that at times they do and at times they do not." His statement seems to be supported by Khwaja 'Ala al-Din al-'Attar who reported: "Succeeding with thoughts is difficult or even impossible. I preserved my heart for twenty years from thoughts, after which they would still appear but they then found no hold there."

8. Continued Remembrance / Perpetual Invocation (*Yad dasht*)

Constant awareness in the presence of God. "The complete experience of divine contemplation, achieved through the action of objective love."

Those on the path maintain that when inner love is always present in one's dealings with the world, then one has achieved this mindfulness.

This is the last stage before transformation is completed. The seeker becomes aware that his loss of "self" will be compensated by objective love. The humiliation (abnegation of self) that leads to this stage ceases to touch the seeker for he discovers the unlimited joy that Truth will bring.

Yad dasht refers to the durability of the awareness of the Real in the path of "tasting" (living in the multiplicity of illusion). In the *Rashahat-i 'ain al-Hayyat* it is stated: "Some have said that this is a perceiving/witnessing which is the domination of witnessing the Real in the heart through essential love."

Ubaydullah Ahrar said: "*Yad dasht* is an expression meaning the durability of the awareness of the Glorious Real." He said further: "It means presence [with God] without disappearance."

Regarding the use of the term for the period of the *dhikr* itself it has been said: "*Yad dasht* is that which the *dhakir* (person practicing *dhikr*) during the *dhikr* maintains [fully the meaning of] negation and affirmation in his heart in the presence of the Named."

Khwaja Ubaydullah Ahrar has described the principles five through eight as following each other in this manner: "*Yad kard* (Remembrance) refers to the work of invoking/remembering. *Baz gasht* (Returning) means turning to the High Real in the manner that when saying the fragrant sentence of the *dhikr* the

seeker follows this in his heart with "God you are my true goal!" and *nigah dasht*(Attentiveness) is the holding on to this turning [to the Real] without words. *Yad dasht* (Recollection) means constancy/firmness in [the holding on of] *nigah dasht* (Attentiveness)."

9. Awareness of One's State of Mind / Time (*Wuquf-i-zamani*)

Baha ad-din Naqshband said that this consciousness is the maker and guide of the disciple. It means to be attentive to one's state of mind at any given moment and to know whether it is a cause for giving thanks or for repenting.

It means: To keep account of one's temporal states. To distinguish presence, *huzur*, from absence, *ghaflat*. Baha ad-din described this as "self- possession" or "mindfulness." He added that one should always be grateful when one returns to a state of presence.

In *wuquf-i-zaman* the seeker remains constantly aware of his changing states. Baha ad-din Naqshband explained: "*Wuquf-i-zamani* is the work of the traveler on the Way: to be attentive of his state, and to know whether it is a cause for giving thanks or for repenting, to give thanks while feeling spiritual elation, and to repent while in spiritual dryness or contraction."

He also stated: "The foundation of the work of the seeker has been established in the awareness of time [exercise] as seeing at each moment whether the perceiver of breaths is [breathing] with presence or with forgetfulness."

Maulana Yaqub Charkhi, in his *Explanation of the Names of Allah*, said: "Khwaja [Naqshband] instructed that in the state of *qabz* (contraction) one should seek God's forgiveness, whereas in the state of *bast* (expansion) one should offer thanks. Close observation of these two states constitutes *wuquf-i-zamani*." *Wuquf-i- zamani* of the Naqshbandi path is equivalent to the term "*mohasseba*"(keeping account of/close observation) used by other Sufis.

Jami, in the *Resalah-i-nuria*, said:"*Wuquf-i-zamani* is a term meaning the keeping account of the times one passes in [a state of] dispersal (*tafriqah*) or collectedness (*jam'iyyat*)."

10. Awareness of Number (*Wuquf-i-adadi*)

An expression meaning the observation of the number of individual repetitions of the *dhikr*. Jami said: "*Wuquf-i-adadi* is the observation of the number of *dhikrs* and of whether this [observation] yields results or not." According to Baha ad-din Naqshband, "The observation of the number of repetitions of the *dhikr* of the heart is for gathering thoughts/mental activity which are scattered."

According to Khwaja 'Ala al-Din al-'Attar, "The important thing is not the number of repetitions but rather the composure and awareness with which one makes them."

According to Baha ad-din Naqshband, this awareness is the first stage of entry into the spiritual world.

This could also mean that for beginners, reading about the achievements and states of consciousness demonstrated by those advanced in this practice would be helpful, since in reading about another's state of nearness, one acquires a certain quality of inner inspiration.

For advanced disciples, this technique, which facilitates the initial stages of acquiring inner intuition and inspiration, brings a consciousness of the unity of diversity:

This diversity and proliferation is all but a show, The One is manifest in the all.

Diversity, if you look with open eyes, is naught but unity. No doubts for us, though there might be in some minds. Though appearance is in numbers, the substance is but one.

(It should be noted that inner inspiration, that understanding which brings the practitioner and people on the path closer to higher teachings, comes through divine grace and is not due to mind discoveries. "Knowledge comes from grace. The difference between divine inspiration and divine knowledge is that divine knowledge comes through internalizing the light of the Essence and the divine attributes, while divine inspiration is gained through receptivity to inner meanings and those types of instructions which manifest within the practitioner.")

11. Awareness of the Heart (*Wuquf-i-qalbi*)

The heart becomes aware of God. This marks the awakening of divine love. The individual becomes aware that his existence is an obstacle to his final transformation and he no longer fears to sacrifice it because he sees for himself that he will gain infinitely more than he loses.

Wuquf-i-qalbi has been described as having two meanings. One is that the seeker's heart in the midst of the *dhikr* is conscious and aware of the Real. On this point Khwaja Ubaydullah Ahrar said: "*Wuquf-i-qalbi* is an expression meaning an

awareness and presence of heart toward the Most High Real felt in such a manner that the heart feels no need of anything except the Real." This meaning is similar to that of *yad dasht*.

Heart consciousness means heart's resting with the Beloved, as if nothing and no one else existed.

The other meaning is that there is awareness of the heart itself. In other words, the seeker during the time of the *dhikr* is attentive to the cone-shaped heart which is the "seat of subtlety," and prevents it from becoming unaware during the saying of the *dhikr*.

Baha ad-din Naqshband did not consider it necessary to hold the breath during the *dhikr* as is done in some *tariqas*, even though he considered that practice to have its benefits; nor did he consider essential the *wuquf-i-zamani* and *wuquf-i-adadi* (awareness of time and awareness of number). But according to the *Qodsîyyah* he considered "the observance of *wuquf-i-qalbi* the most important and necessary because it is the summary and essence of the intention of the *dhikr*."

Like an expecting mother-bird, sit watchfully on the egg of your heart, Since from this egg will result your drunkenness, self-abandoned, uproarious laughter and your final union.

This description of the Eleven Principles is compiled from a number of sources, including:

- Introduction to the *Qodsîyyah* (Holy Sayings of Baha ad-din

Naqshband), Edited and annotated By Ahmad
Tâhirî `Irâqî. Tehran, 1975.

- Molana Fakhreddin Vaaez Kashefi. *Rashahat-i 'ayn al-hayat* (Trickles from the Source of Life), Volume I, Nuryani Charitable Foundation, Tehran 1977.
- Hasan Shushud. *Masters of Wisdom of Central Asia*,. Moorcote, Yorkshire: Coombe Springs Press, 1983.
- J. G. Bennett. *The Masters of Wisdom*, Santa Fe, New Mexico: Bennett Books, 1995.

When Hazrat Shah Naqshband was a young man, he went to Makkahtul Mukarrama to perform his obligatory pilgrimage. When he arrived, he was met by Hazrat Khizr (may Allah be pleased with him), who blessed him with his teachings and granted him a new cane as a gift. In Bukhara, this cane grew into a beautiful tree that gave shade to the area around Shah Naqshband's tomb for hundreds of years.

The verse Fateha (The opening)

It is difficult Your praise and hidden Your virtues
You are visible there and You are in everything
Every particle, you created from beginning to end
You are Sustainer of this world and in other world
You are Lord of the worlds and forgiver of worlds
You are kind and Your favor is there for all persons
For pious persons, You are kind and merciful to all
Your favour and much kindness is there for all
You are the owner who settles deeds upon death
In your kind hands the penalty and a prize is there
All our worship is for You Oh Lord of two worlds
All slaves big or small belong to you from the origin
For our needs, your personality is and must for us
You give all one who calls you as You are a helper
Guide us right path on which path who went away
With Your graces and went away on such right path
There will be no such way, which is ignored by You
Which misguide persons in the way due to your anger
This is the prayer of your slave and you kindly accept
Caller's prayer as you are the owner of the 2 worlds.

Preface

In this book translation of some selected episodes from the Urdu book, *Mazhar Anwar* is added by me upon its translation into the English edition and this Urdu book is well known and famous which is compiled by Syed Mohammed Hussaini Quaderi and which is translated by me into the English language for the first time. And I have given its title as ." Biography of Hazrat Yahiah Pasha Hyderabad ."

These episodes have been translated by me into the English language from the above old book of the Urdu language and in which there are available some great achievements, as well as the commands and the teaching of the Hazrat Yahiah Pasha

Hyderabad ." And who was a holy saint in the area of Hyderabad and during his life period he was engaged in teaching preaching of Islamic religion and such details which are not yet known to the general and special persons, are added in this book and which are available in a very interesting style so, for this reason, the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will start treading the first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great details and endeavors of the holy saint is added in this book and this holy saint was passed away from the world many centuries and years ago.

Even though this is a small book, but due to its importance, it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of the prophet who was passed away from the world upon doing his great endeavors and many hard tasks for the teaching and propagation of the Islamic religion and the work of Islam and which he was done in the Arabian area so this book is a

great book and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

To write about this great holy saint of the Hyderabad area and his great endeavors is not only it is difficult and but it is a very hard task. He was a great holy preacher of the Islamic religion in the Hyderabad area and he was also a great pious personality and who has done reformation work in the area of Hyderabad and he was also a great and well known Urdu poet and as well as famous for his love of the last prophet of Allah so, in brief, but he was also a great holy saint of Allah of his time in the Hyderabad region and in some other parts of India.

For a long time, he was engaged in religious discourses, sermons, and training of the people and he did also many great endeavors for the preaching and propagation work of Islam in Hyderabad and the surrounding region, and also there was no such personality during his time in some other parts of India.

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Biography of Hazrat Yahiah Pasha Hyderabad



Mausoleum of Hazrat Yahiah Pasha Hyderabad

Translated

by

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Biography of Hazrat Yahiah Pasha Hyderabad



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Biography of Hazrat Yahiah Pasha Hyderabad



Mausoleum of Hazrat Yahiah Pasha in Hyderabad

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In the praise of Hazrat Yahiah Pasha Hyderabad



Mausoleum of Hazrat Yahiah Pasha Hyderabad

Oh Shah of Hyderabad you are master of world
Your position is higher among all holy persons

Your status is great as you are master of the world
You have given status to Islam at the higher level

You are great as you are among the holy persons
You are the king of the world and all are your servants

You are on the right path of Allah and prophet
So you are the great Sultan of all holy persons
It shows that you are on the right path of Islam
And for sake of Islam, you have tried very hard

May Allah increase your status of the position
There will be success to you for this reason
Oh Sultan your name is famous and known
Your influence is the higher and very great
Oh, Shah of time, Fatima is your old servant
So do not forget her wishes and the desires
Kindly give success to your book of biography
Which is going to be print all over the world
Oh Shah to grant wishes of Hafeez and all
As they are on your door of kindness and favor
We request you oh Shah to grant wishes of all
So that we could not go back empty from your door
At last give permission to Fatima to leave your court
It is sad that still your works not known in the world
By your book, your works will be known in the world
And there will be much pleasure and comfort to all

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Biography of Hazrat Syed Shah Mohammed Yahiah Hussaini Hyderabad



Mausoleum of Hazrat Syed Shah Mohammed Yahiah Hussaini

Birth and genealogical details: He was born on 23rd Safar in the year 1303 Hegira corresponding to the year 1885 A.D., and on second December in Qazipura locality at the early morning time in Hyderabad. His name is Syed Yahiah and patroynic name is Abu Suhail. His poetic name is famous as Haziq. Generally, he is famous by name of Yahiah Miya or Yahiah Pasha.

His genealogical link connected by side of his father and mother to Hazrat Imam Hussain R.A.

The genealogical details in short are as follows.

His father was the son of Hazrat Syed who was the younger son of the famous holy person of Hyderabad Hazrat Mohib Allah who was famous as Khaja Miya.

Hazrat Khwaja Miya is generally known and famous as Khaja Bakas Nawaz. And who was famous and well known holy person of the Deccan area and his kind favor is not only available in India but it is also found in outside of India and all parts of the Deccan are full of his kind favors and helps. At present persons of different chains have the connection of the blessing by his chain.

Khaja Sahib is well known and famous for his endeavors of revelation and miracles. He has many praises and fame for his endeavors of removing innovation and customs and which were spread very much in the Muslim community and instead of it, he was given instruction to the following of the Sunnah (The Sunnah refers to the sayings and practices of the Prophet Muhammad and is the second source of knowledge for Muslims. Muhammad is considered to be a perfect model) of the holy prophet and orders of Allah. And for him for this work he was given the title of master of Alsana and Qama Bada.

Due to the company of the Khwaja Sahib, there was a shine of many suns on the land of the Deccan area. And due to their endeavors of spiritualism and knowledge, many lakhs of the people were benefitted and still getting the favor of their teaching and preaching in this matter. The details of the holy

persons of time are as follows. And who are well known in the Deccan area.

1. Hazrat Umar Hussaini Quaderi well-known master of the exegesis of the Quran
2. Hazrat Moulana Shah Abdul Quader Siddiqui well-known scholar
3. Hazrat Moulana Shah Abdul Muqtader

The biographical details of Hazrat Khaja have already been published the details in the book and which is well known as *Guldasta Tijaliat* and those persons who are interested can refer to the above book for more knowledge and information on this matter.

Mother: His mother's name is Qamarunnisa and she was the daughter of well-known scholar Hazrat Ghulam Ahmed Shaikan Shuttari well known and famous as Shaikan Sahib in Hyderabad city.

His mother was a very pious woman and she used to perform five prayers on the regular basis on time as well she was used to performing Tahjud (Tahajjud prayer is an optional/supererogatory prayer performed during the night after waking up from sleep, because the meaning of Tahajjud is to give up hujud which means sleep, that is, to give up or leave off sleep. ..) supererogatory prayers in the early morning time without fail.

She used to perform usually all five prayers in a congregational way. And her house was adjacent to the mosque. And when there will be prayer call in the mosque then she will leave all his works in the house and she will take her

prayer mat in her hand and used to go the upper floor and from the opposite side of the window of her house, there will be seen the mosque. Then she spread his prayer mat on the floor and be ready for the congregation prayer, and when there will be the call of the start of the prayer then she will stand on his prayer mat and add herself to the prayer of the congregation of the mosque. During the prayer time, she will leave all his household works in the house and even she will leftover small kids when they are stubborn in this matter so she will use to say that this time Satan is disturbing the boy to spoil my prayer.

There was helping nature in her and there was also selflessness in her very much. Her treatment of poor people was very good and especially she used to take care very much elder persons. She will undergo difficulties but she will provide comfort to others. During the time of annual death anniversary (Urs ceremony) and spiritual meetings when there will be much rush of the disciples and devotees and mother of small kids who left their boys here and there and the small boys and girls used to pass urine and stool in the courtyard and on the ways of the house. But she will wake up early time in the morning and clean all filth from house ways and the courtyard without information and look of the other persons. If some woman will see her work then that woman will regret this matter but she will say to her that “ You are our guest and your children are my children. And if I will clear urine and stool of my children then there is no problem in this matter.”? And sometimes she will use to say that her mother in law used to say this and she was acted on the same action which was done by her and she was given this teaching to us in this matter.”

In spite of the crowd of many disciples and devotees in the house, she used to do household work by herself. Especially she will use to care very much of small children and entertain them. Due to her good manners, she became famous and well known not only among disciples and devotees as well as in other communities with the name of Peerani Ma due to her respect and honour. As such that when she has visited Baghdad for a visit then all people there called her Peerani Ma. When she went to Madina with the intention to stay there and then all people used to call her in Madina as Peerani Ma there.

She was a religious-minded personality and in spite of her daily busywork, she did not leave her practice of the daily recitals. And her revelation was very good. And she has much love for the prophet of Allah. And she will always live in a deep love of the prophet. And for this reason, she was migrated to Madina from Hyderabad. And she was lived in Madina for a period of approximately five years. And she died on the 17th Jamid Awwal in the year 1334 Hegira. And she was buried in Janat Baqi (Cemetery in Medina, Saudi Arabia, and its description

That Jannat al-Baqī' is the oldest and the first Islamic cemetery of Medina in the Hejazi region of present-day Saudi Arabia. It is located to the southeast of the Prophet's Mosque, which contains the graves of some of the Islamic prophet Muhammad's family and friends. It is also known as Baqī' al-Gharqad.)holy graveyard in Madina at the foot side of holy household persons.

His dress and physical features: Average head, weak body, wheatish complexion, book shape face and long nose, big

shining eyes, flat cheeks, wide mouth, wide chest, ringlet in the head and which will be extended generally up to lobe of the ear. And big hands, strong joiner, and feet like sandal type. And due to higher age, there were no teeth in the mouth. But the structure of the face was as such that looker in his first look can not know in this matter that there are no teeth in his mouth. But he did not use dentures of the teeth in his mouth. There will be such dignity on his face that nobody could do dare to talk to him. But if one gets a chance of talking with him two or three times then he will be affected very much by the style of his talking.

His speed of walking was very fast. And before old age, he used to walk at such speed that even young persons could not able to walk with him and they face a condition of running with him. The hairs of the head and beard were white. And there were left some black hairs only. He used to wear simple dresses. It means he wears generally a loose shirt or a normal shirt and sometimes he used to wear a loose shirt on his shirt and pyjama and cap on his head. And on his shoulder he used to keep a handkerchief or some time he will keep coverlet. Loose shirt and other shirts he wear always used in white color and generally he will use embroidery red color handkerchief as per the practice of the Sunnah of the prophet on Eid (festival) days, on Fridays and on the Urs (annual death anniversary) celebrations days he used to wear a turban on his head and the color of the cap, turban, and coverlet which will be yellow and generally his turban, cap and color will be given color of the yellow. And he will not like colors from the bazaar because in

which there will be added nonpure items. And generally, he will use to wear the satin cap on his head.

In the last days of his life to keep away from cold, he has used to wear banian or half shoulders shirt in the winter season. And in the morning time, he will wear a cloak on his body.

On the feet, he used leather sandals or wooden slippers. In the beginning period of his life, he used to wear leather sandals on his feet regularly. But as he was following the sect of Hanbali and with the Hanbali school of thought by making leather cleaning raw leather (tanning) as the leather of the sacrificed animals will not be pure which were not by sacrificed as per Islamic method. And there is doubt that the leather of the sandals is not found pure as it will not be sacrificed by Islamic law. So he was stopped using leather sandals and began using wooden slippers. And by wearing peg-type wooden slippers he used to walk the journey of many miles easily and with much comfort. And afterward, as per instructions of the doctors, he began using flap-type sandals. And in which there will be used Nivar (tape of the coarse kind) stripes instead of leather. Some disciples have prepared for him leather sandals tape of the coarse kind which special leather used from sacrificed animals as per Islamic method. So for this reason he began wearing these kinds of sandals on his feet. He used to wear small beads in his hands. And but did not like big size beads in his hands. And he will like sandalwood beads in his hands. And in his hands, he will have wooden staff and during the time when there was no more prohibition of arms and weapons use then he began using some time spear in his hand.

Obtaining of knowledge: There was much favor and affection of Khaja Sahib upon me and he did not allow him to go separately to any another place from him. So for this reason my primary education was completed by Khaja Sahib till his life. After the demise of the Khaja Saheb, his education was started on a regular basis with Hazrat Syed Umar. And then he was admitted to Daru-Uloom school in Hyderabad and was passed Maulavi course from Panjab. And after that, he was passed the Maulavi Alim course.

After the death of his father when his mother went to Madina with intention of her migration then he was in Madina with his mother for a period of two years there. In the Madrasa Faqriya in Madina with Moulana Ahmed Hussain Madni. And afterward, he has obtained education of the exegesis of Quran and Hadith (a collection of traditions containing sayings of the prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Koran.) from cousin brother Moulana Abdul Qadeer Siddui Hasrat. And for Fiqa (the theory or philosophy of Islamic law, based on the teachings of the Koran and the traditions of the Prophet.) and speech, the education he was obtained from his father in law Hazrat Ghulam Ghouse Shuttari. And education of Sufism was obtained by his elder brother Hazrat Syed Shah Mohammed Uman Hussaini. And recitation of Quran method as per the method of Hazrat Mohammed Asim Kufi was obtained by his uncle Shah Umar Hussaini and with him also he was obtained seven methods of recitation of the Holy Quran. He was not only a great reciter of the Quran but he has good voice. So once he said that Hazrat

Umer Sahib was taught him recitation of verse Amana Rasul from the Quran. Once during the time of Hazrat Khaja Mahmood Allah at the time of the annual death anniversary (Urs) as per the order of Hazrat when I have recited verse Amana Rasul then due to special attention of Hazrat, there was prevailed strange condition of the tenderness on the whole meeting persons. In spite of my young age and no wisdom, I was much affected extraordinary in this matter. After the death of Hazrat, there was held Quran recitation meeting in the house of Hazrat Syed Umar in which the leader of Quran reciters Hazrat Qari Tounasavi participated. Hazrat Syed Umar was asked me to recite Amana Rasul verse. And when I begin reciting verse Amana Rasul then prevailed at that time much tenderness on the listeners of the meeting. And there was came scene of the Hazrat in the eyes of my uncle. Upon finishing my recitation Hazrat Qari Tounsavi has called me near him and he has praised my recitation. And told my uncle that boy's recitation is good and he may be given instruction and completion of the method of recitation.

He has stated one more event that in his youth period when I have finished learning of method of recitation of Quran of Syed Asim Kufi and then at that time I began learning the seven methods of recitation of the Holy Quran. And there was vacant one post of the Shaikh of Tajwid (phonetics) in Darul Uloom school in Hyderabad due to the retirement of Qari Ibrahim. There was an issued advertisement of the government for calling the application for the appointment on the above post and upon the advice of Hazrat, I have applied my application for the above post. When there came my test turn of the recitation

of the Quran then at that time I have started recitation by the closing of my eyes for my test recitation then there was prevailed tenderness on all persons. During my recitation, there was nobody dare to ask me questions in this matter. When after completion of my recitation I have opened my eyes then I was found tears in the eyes of all persons. And even Qari Ibrahim was affected due to my recitation. Upon the voice of my recitation all persons of the staff of the school who were surrounded the meeting. And every person was saying, Subhan Allah. (God be praised)

He was a well-known calligraphist and he was well known in the two writings in Nastaliq (plain round Persian writing) and as well as in Naskh (usual form of Arabic script). In Naskh, he was obtained learning from his elder brother Syed Shah Usman Hussaini, and in Nastaliq, he was a student of calligraphist Maulavi Hashim Ali Sahib and who student of Maulavi Mazharuddin Zarin Raqam Sahib.

He was special interest in the art of arms use and practice. There is a specialty of among his family members that all persons were interested in the knowledge as well as in arms use and practice. And everybody has some or more knowledge in this matter. He said that he has much interest in physical exercise. I was used to doing 5000 oars and 1000 sits and ups. And I have also an interest in the practice of interlocking fingers. And for this reason, daily I used to sit on the water reservoir and fill earthen pot with water and throw its water from the pot is upside down for many times. So that there will be power in the fingers and due to this reason among all of my friends my punch was becoming very strong.

Hazrat was also interested in the rules and methods of wrestling. He was learned education in the art of club-fight, stick, and sword and dagger by his cousin brother Hazrat Moulana Abdul Quadeer Hasrat.

4. His poetry details

He was much interested in Urdu poetry. And his pen name was well known and famous as Haziq. And in the beginning, period he used to show his poetry work to his elder brother Syed Shah Usman Hussaini Faiq then afterward he was shown his poetry work to the famous Urdu poet of Deccan Hazrat Fasahat Jung Jalil. And when Hazrat Jalil was appointed royal teacher of the king of Hyderabad then due to his much engagement he began showing his poetry work to Saqib Badayuni. And most of his poetry work was seen by Hazrat Saqib Badayuni.

His poetry work is found in the Urdu, Persian, and Hindi languages. Generally, he did not like to attend meetings of the Mushaira (Urdu: muṣḥā'irah) is a poetic symposium. It is an event (called mehfil, Mushairi) where poets gather to perform their works.) of the poetry. And most of the poetry work did not remain safe and whatever was available and which was gathered and was published. In the poetry work the following kinds of poetry is available.

1. Different kinds of Rubai (quatrain)
2. Ghazal (a genre of poetry dealing largely with topics of both worldly and spiritual love, comprising of couplets, the second part of which are in rhyme)

1. Thamri (a genre of Pakistani-Indian classical music, a kind of amorous composition)
2. Songs
5. Masnavi (a genre of Persian and Urdu poetry with rhyming couplets)

And most part of his poetry work is found about Naat (verse in praise of Prophet Muhammad,) and Manqibat (praise, virtue, glory, praise in verse, poem written in praise of the Prophet Mohammad and his companions, good qualities, moral goodness).

At the time of his childhood, his father Hazrat Syed Mohammed Siddiq Hussaini died away. He has obtained a caliphate from his elder brother Hazrat Syed Hafiz Shah Usman Hussaini. He was settled down adjacent to the mosque of Noor in his house of inheritance in Qazipura locality in Hyderabad. He used to cure patients of evil spirits and magic by the spiritual system. And a large number of the persons were benefitted by his cure in this matter.

He was blessed by grace the Hajj pilgrimage and visited the mausoleum of the prophet in Madina two times. He was much interested in Urdu poetry and his pen name was well known and famous as Haziq. In the poetry, he was a disciple of the well-known and famous poet of Hyderabad Fashat Jung Jalil.

He has four sons and one daughter the details are as follows.

1. Hazrat Syed hafiz Mohiuddin Hussaini Quaderi.
2. Hazrat Syed Hafiz Shah Ibrahim Hussaini Quaderi.
3. Hazrat Hakim Syed Shah Usman Hussaini Quaderi.
4. Hazrat Syed Shah Mohammed Quaderi

5. One daughter

Death: Hazrat Syed Shah Mohammed Yahiah Hussaini Saheb left this mortal world on the 4th Safar in the year 1373 Hegira corresponding to 14th October in the year 1953 A.D., on the Wednesday at the age of 70 years during the rule of the king of Hyderabad State Asif Jah VII and in the locality Masriganj, he was buried in Hyderabad.

And his grandson Malavi Syed Shah Mohammed Siddiq Hussaini and his patronymic name is Pasha Miya Sahib became his successor upon his death as per reference of this book which was printed in the year 1990 and as follows.

In the following couplet of the Urdu language in the first part, there is available the chronogram date of his date, and the Urdu couplet's translation and interpretation are as follows in the English language.

Hazrat Yahiah who was a helper and expert
As well as guide, scholar, master, and mentor

5. His manner and characters

Since his childhood period, he was wise and pious in nature. And from his childhood period he began the service of his parents very much. Till the life of his father, he used to be spent all of his time in service of his father. His father used to take each and every work by him. And wherever he will go then he

used to keep with him there and he was much dear among all his children.

In the face of the light of Hazrat Mahboob, there will be found much dignity and for this reason, the people could not purport of the request in his service.

Sometimes it will happen that person used to come in his presence but they could dare to submit their petition in his presence. Generally in such time disciples and devotees return to him so that he can submit their request to Hazrat. So he will present in the presence of Hazrat that such and such person has such and such petition in this matter.

He used to say that since his childhood he has had a habit of eating of tobacco. Because Hazrat Khaja Sahib used to eat tobacco in his betel-leaf. And it will mostly happen that after eating of betel-leaf by Hazrat I will used go to him and take betel-leaf from his mouth and eat. Sometimes it happened that Hazrat did not eat betel-leaf but I have asked him betel-leaf. Then he will use to smile and say to me that allow me to chew betel-leaf. These conditions have been seen mostly by the disciples. So for this reason some disciples used to ask me to give them Hazrat's used and chewed betel-leaf. Then I used to give them used betel-leaf to them in this matter. Sometimes I used to keep betel-leaf in my hand so Hazrat will see this and ask me by taking betel-leaf from him why you are not eating.? Then I will say to him yes I will eat it. And if I will not eat betel-leaf then he smiles and say that there may be some signal from anybody in this matter.

6. The service of his mother

After the death of his father, he was in service of his mother. And he used to take care of his mother in all respect. He used to say that as there was the shock of the death of my father to mother. And mostly she used to weep in this matter. So for this reason he was in her service for a long period of time. And from morning to evening I used to say her some details from here and there and used to joke with her so that there will be a consolation to her.

There was such condition of my dear mother like that in each and every matter she used to call me and in every matter, she takes my advice. And she used to take care of me very much. And she used to keep me, dear, very much. Till her stay in Hyderabad, she has kept me with her. As such that in the beginning when Khaja Sahib died when she has the intention to the Hajj pilgrimage then at that time she asked me to be with her. And during the journey period, she will take every work by me.

7. The self-respect

Since his childhood period, he was the very much habit of self-respect and dignity nature with him. He used to say that Hazrat's one disciple Rahmat Bi who was a servant of Nawab Afzal Doula. And she used to live in his palace. In the olden days, there was no permission for the entry of the boys of 4 years old inside the royal palaces. In my old age Rahmat Bi call

me and keep me in the palace for the whole day. One day by playing in the palace I became sleeper less there. Then she told me that “Oh Pasha if you play without sleeper then it is not a good thing. And playing by naked feet is a bad thing.” And after that whenever I went to the palace then never played there without sleepers on my feet.

It is said by him that “One time at four ‘o clock I was playing in the compound of the mosque without sleepers in my feet and running thereby leaving my sleepers at one side. Then Hazrat Khaja Saheb came outside and he was called me and I went toward him then he told to come on we are going to the tomb of Hazrat Raju Hussaini Qattal. I told them I will come just now by wearing footwear. So he told me that leave slippers and come with us without sleepers. Hazrat caught me hand in hand and we have gone toward Ghazi Banda area.

I was ashamed on the way for not wearing my footwear on my feet. In the locality of Ghazi Banda, there were living many of our relatives and I thought if they see me without footwears then what they will say in this matter.? But there are thanks of Allah that by going and coming back nobody on the way was find there and see me. And form this event it is known Hazrat's self-respect and as well as there will be known Khwaja Saheb's dignity of content in this matter.

Hazrat used to say that at the time of the death of Hazrat Mahboob Allah he was ten years old. Till his time of Hazrat, I have finished Para Am part of the Quran (last part of the holy Quran) because most of my time used to be spent in the service of my father. And at the same age my cousin brothers have finished the whole holy Quran. So I began feeling ashamed in

this matter and so I have requested one of my fellow-brother Maulvi Abdul Quader to give me the teaching of the Holy Quran secretly. As such that, my brothers did not know in this matter. So I began learning the holy Quran and have finished the holy Quran in the period of three months time.

After the death of Khaja Sahib my uncle Hazrat Syed Umar Sahib told me that” You are away from education very much and to come to his side so that he can improve his education with him.” On the next day when I went with my book to the uncle’s teaching place and I have seen that I was behind all of my cousin brothers in education. And Pasha Sahib told me that “ You do not worry in this matter I will join your education with all of them. But there is one condition in this matter is that you must work hard.”

There was a special method of teaching of my uncle that he used to give education in the play type and those who can teach in the months then he can teach boys in some days. And as well as there will be no burden of his education upon the students. And during my education, I have seen that there will be punishment with him for those students who will not remember their lessons. I used to think always that there may not such situation upon me. And thanks to Allah that till the end of my education with him there did not prevail such situation upon me. In the period of some months, my uncle joined me in the education along with my cousin brothers.

8. His kindness

In his nature, there was much kindness. And there was a good treatment of him with everybody. And he will help each and every person in the time of need. And he will try to help persons as much as possible.

So he used to say that in his younger age he will go bazaar then along with needs of the house as well as old age widows, relatives, fellow-disciple sisters, and brothers. Generally, it will happen that old widows request him to bring their goods from the bazaar. And I will write their things on the paper and bring back things as per their request and inform the prices of the goods brought from the bazaar. And they used to say that other persons will not bring such goods at such price. And its result was happening that I have to bring always goods of the five to ten old women and I will not feel the burden in this matter. But I will use to think such service for me as a matter of great thing and rewardable things at Allah. And those old-age women used to pray for me for my services to them.

He used to say that during the journey period as far as possible I used to take care of the comfort of the other persons than me. So when my first journey in my beginning period of life toward Makkah then I was 17 years old. And during that period there was a journey to Madina from Jeddah and a journey from Madina to Makkah which was covered on the back of the camels. The journey period will be covered on camels for many days. And for this reason, travelers used to stay on the way for many days. If the traveler on the camel need of passing urine or stool on the way then he has to come down from the camel and pass urine and stool on the side of the sand ways. And the caravan will not stop for such travelers

and it will continue the journey toward its destination. Generally old age women will have a habit of passing urine many times a day so they will call me. Then I will come down from my camel and take my camel at the side of the way. And I will take their camel out from the row and stop at proper place and take down such passenger and allow them to pass urine in the safe area. And if I will finish service of one old woman of one camel then there will be the call of another woman from another camel for such service which I will attend immediately in this matter. And in this way service of the travelers will be continued day and night. And mostly the persons used to say that you do not have any rest so take care rest in this matter otherwise, you will become ill during this long journey period. Then I will use to reply to them that "Allah has made me eligible so why I should keep away from service of the mankind in this matter."

During my stay in Madina and Makkah along with the service of my mother, I have continued service of the other travels of our group and which I thought was a great grace for me.

So such old ladies which could not visit the Holy Harem in Madina and Makkah without other's help then I will use to take them by holding their hands to the grand mosque in Makkah and Madina and bring back to them to our hotels and staying palces. And if they need anything from the bazaar then it will go and brings their things from Arabic bazaars. And for this reason, all old ladies who used to like to live with me during the traveling period.

10. The simplicity

By nature, he has much simplicity with him. Also, he used to wear very simple dress. It means he wears four corners caps on his head and handkerchief on his shoulder and wears wooden sandals or leather footwear on the feet. Sometimes he used to patch his old clothes by him. And he will repair stripes of his wooden sandals by him. And sometimes some ordinary repairs in the house he will do by himself. And one-time parapet of the mosque which was become broken and Ramadan was very near so he has done repairs work by soil and bricks. One of his servant Munshi Shaikh Madar Sahib who was present in his service. Then he has asked his permission to do that work and he asked him "Whether you did such work before"? And he told him that "No. till now he could have a chance to do such work. As this simple work so it is possible that he can do this work". He told him that "For every work there will be described separately." During this conversation, Maulvi Hasan bin Mohsin son in law of Shamsir Jung came there to kiss his feet. Upon seeing this Mushi Sahib was taken Thapi (trowels) from him and began to do that work. But he was smiled and told him that "Munshi Sahib when you did not do this work then you can not complete this work. As I know this work so I am doing this work." Even there was insisting from Munshi Sahib but Hazrat was not given him repair tool to

him and he was engaged in the work while talking with Moulvi Sahib there.

If there will be a ripped mat of the mosque then he will use it to repair it by sewing and making a patch of the wet leaves. And some time by the recitation of the daily recital he will complete this work and by this time if any visitor will come there then he used to talk that person and also he will attend that work.

If there will finds some work then he will take help from fellow disciples but he will also join in the work with all of them.

There is one mosque in the opposite of Mir Alam water tank. And he has habituated this mosque and done construction work in this mosque. And for filling the platform before mosque for many days he was taken fellow disciples to Mir Alam Tank and he was participated this work by bringing earth in baskets along with other persons. And in this way, he has completed the work of the platform before the mosque.

In the Urs and meetings, there will be public dinners for all persons. Then he used to sit along with general persons and used to eat meals and he then there will be not allowed the condition of specialty there.

In the beginning, a period when his health condition was good so then he will use to walk all places by walk. Even he will go to Shamsabad and Qila Mohammadabad by walk to see his fellow disciples there as in those days, there was not available of convenience like today's car, bus and train.

In the annual death ceremony of Hazrat Baba Sharaf Uddin, Hazrat used to attend by a walk along with his disciples there and return back from there by walk. Generally, after Tahjud supererogatory prayer, he will leave his house and after end of the city and upon reaching Falak Numa area then he will start remembrance of Allah. And this remembrance of Allah which will be in loud sound. And by way of Bandalguda and which is nearest way to Phadi Sharif. And upon reaching the habitation of Phadi Sharif he will stop remembrance of Allah. And till reaching the mountain he will advise his disciples to continue recitation of verse (sura) Iqlas. And upon reaching on the mountain then will advise all disciples to continue recitation from Sura `Zuha to Sura Nas.' And after this, there will be short remembrance of Allah. And after the recitation of verse Fatha there will be eaten breakfast by standing somewhere on the mountain area. As all people will go there by taking their tiffins. And after this, there will be a return journey by the same way which was selected for going journey. Sometimes if there will be an offer of convenience by disciples and fellow disciples then he will ask the boys to sit in the convenience and then he will accompany with all disciples on his return journey by walk. But in his old age, he will go to Phadi Sharif in the convenience.

In all conveniences, he used to travel his journey. One time he was going to Mir Alam tank by walking. On the way, he met one person who was going to Shamsabad in his cart. And he has stopped his cart and met with him and asked with him where he is going.? Then he told him that “ He is going to Mir Alam tank.” That person told him that” If there will be his permission then the cart is present and he will leave him at the Mir Alam

water tank.” And he was accepted his offer and sit in the cart for his journey to Mir Alam's water tank area.

11. Pledge, caliphate and his endeavors

He was a pledge on the hand of his father Hazrat Khaja Mohammed Siddiq Mahboob Allah. And as he was in his young age at the time of death of his father. So, for this reason, his education and training were completed under the care and attention of his elder brother Hazrat Syed Mohammed Usman Hussaini, and his elder brother has given him a caliphate. Generally, persons will be happy in this matter. But he said that when an elder brother has given him caliphate to him then he was not happy in this matter as these days are for him to play and enjoy only but the brother has put a heavy burden upon him. So for this reason I began my endeavors to fit myself for this responsibility. And from this event, it is shown that since the beginning there was feeling of responsibility of the duties in him fully. He said that after obtaining the caliphate I left the meetings of play and joke company of the boys for this reason. If some dear friends force me into this matter then I used to participate in such meetings only for sake of the name. And whatever time I used to get which I will spend in the work. Many times friends have arranged programs of playing the Kabaddi and other games in the nighttime. And they have requested me in this matter to participate in these games so I

have participated in such programs as referee of the game. And by sitting at one place I have continued my own work. And many times it happened that when I have thinking victory of the party in my mind then such party became the winner of the game by the grace of Allah. And in this way, my fondness and interest were increased very much.

He said that after obtaining caliphate one time I was going to the fort area along with his elder brother Hazrat Usman Miya in the carriage at that time he told that “ Those who have pledged on the hand of Hazrat Mahboob Allah but they have obtained knowledge from my side. And so those are required to renew the pledge with me. And in this matter, there was a clear indication toward me. So I told him that what is there is a necessity in this matter?. As we do not think you separate from Hazrat. I have done an endeavors and its result is that you can show your link of the chain directly with Hazrat. And in middle, there is no mention of me in between. And upon this I became silent. And this matter was closed but at the time when Hazrat was going to Hijaz for migration purposes and there came thought in my mind that I have acted upon each and every advice of elder brother. And never hurt his heart by not obeying any of his orders. But this is such a matter for which I could not obey his instruction. And it is good that I will ask his forgiveness in this matter. And when he has boarded in the ship I told him that I have obeyed his each and every advice but it is very regretted by my side that I could not follow your instruction of renewal of the pledge. As you are going so it is good to forgive my mistake for not following your order. Upon this Hazrat was

happy and he told that you at least add my name in the genealogical record and it is enough. Upon this, I have added his name to the geological record.

He was not only a strict follower of fasting and prayers but he was as well as he was followed supererogatory prayers punctually. In every year in the last ten days of the month of Ramadan, he used to sit in Itikaf (Itikaf or Etikaf or E'tikaf is a practice in the Islamic faith. It consists of a period of retreat in a mosque, for a certain number of days in accordance with the believer's own wish. That number of days is 10 days.) with commitment. But in the last days, he could not continue his old practice of Itakaf. Daily he will be present in the mosque from 3'o clock in the morning time. And every Friday and Monday night he will use to spend much time in the mosque and with him, there will be found some of his disciples there.

He was performed many Chilla (Chilla (Persian: , Arabic: both literally "forty") is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions. ... The word chilla is derived from the Persian word chehel "forty". Chilla is commonly performed in a solitary cell called a chilla-khana.) And paid Zakat (payment made annually under Islamic law on certain kinds of property and used for charitable and religious purposes, one of the Five Pillars of Islam.) of the names of Allah. Daily day and night he used to spend much of his time in remembrance of Allah and in his endeavors. And he used to talk with the persons as per requirement. And the remaining time he will spend in the remembrance of Allah. If there will be a disturbance at the house then he will go without

information and knowledge to some other mosques. And some time to go long-distance place like Mir Alam tank or some other silent place and he will sit there. Or sit in the room in the house by closing the door.

The big worship is that to obey the order of Allah. And in every work he will do by augury of the heart. So he used to say that it is easy to pray supererogatory prayers throughout the night and keeping fasting for many months is easy. But it is difficult to obey the order of Allah.

With him also there was the condition of checking by augury for accepting pledge by the disciples. It means every person can not enter into his Sufi chain easily. So for this reason many persons have visited him a number of times in this matter and there are few lucky persons who have to get immediate entry into his Sufi chain. But every year on the 11th Rabbil Thani there was permission for the acceptance of pledge to all general persons. So for this reason those persons who will not get his permission in this matter then they will wait for the above date to become a disciple of the Hazrat.

Sometimes there were happened strange events like Habib Abdulla Bafakhi late superintendent of mosques of the H.E. The Nizam State and he was a devotee of Hazrat and he used to present mostly in his service. Once he has the intention to become his disciple and he was submitted his request in his presence and told him that he will see this at a later time so he has ignored by him.

In this way on 23rd Rabbil Thani on the Sandal ceremony of Urs of the Hazrat Basha Miya Hazrat, Habib Sahib came there in the meeting to become a disciple but after the end of the meeting he was requested to accept his pledge but he has ignored his request. Even though there was insisting from his side but he did not accept his request and he went inside the house. Habib Sahib went back to his house in the condition of disappointment. In the morning Hazrat has asked the address of the house of Habib Sahib and asked him to inform that he is coming to see at his house. When it was asked then he told that “ He was seen Hazrat Abdalla Bilfakhi who was Shaikh of Sufi chain of Quaderia. And our link is connected with him and who told me that “Oh gentleman is our boy is not suitable to enter your chain?.” I told him that “If there will be your order I will admit him in our chain surely.” It was said to call Habib Sahib and join in your chain. Then I told him that no I will go to his house and join in our Sufi chain. So he went to his house and accepted his pledge there. God be praised and from this event, it is known that how the holy persons who take care much about their sons. On one side there are ignored but on another side, there is attention toward their sons.

I forget you but you did not forget me

So it is the higher limit of your kindness

When the wife of the Hazrat died then the age of one his son Maulvi Syed Mohammed Quader well known as Hazrat Pasha was two years old and his daughter Qamarunnis well known as Amma Bi's age was one year old. And who used to live with her step aunty and who used to reside in her house.

But his son used to live day and night with him. And due to the death of his wife he used to take care of him. When both of them became four years old then there appeared signs of smallpox on both of them. This was the period of Urs of Hazrat Basha Miya. And his son was much loved by his father and did not leave him even for a single minute. Especially the boys who like anybody did not leave him even for a single minute. There was a meeting of the Urs (annual death anniversary) and the boy was sitting behind him. On the lightning ceremony after the meeting and at the time of dinner the son of Hazrat was with him. And he began stubbornly for eating meals. So he was trying to prohibit him but there was insist of him in this matter so he asked to bring one plate for him with some rice and the pieces of gourd by cleaned from curry for him. Then people have asked him that there are still clear signs of smallpox over him. And it is not appeared full. So at such time meals should not be given. He told bring some food and he was given some food for his son. And all were thinking that he was doing such action due to his love only. Afterward, he said that there was given the order to him that the boy may be given food and there will not happen anything in this matter. So I have acted as per order. So now if there will be life then the boy will be alive otherwise it will happen as per the will of Allah. There is a surprise that boy and girl both were affected by smallpox. And there was done complete prevention for the daughter and son was given food and it was not done prevention for him. And there was some effect of smallpox on the boy and he was recovered from illness soon. And there was much-done prevention for the daughter and there was much effect of

smallpox on her and she was suffered very much from illness of smallpox for a long period of time.

It is true that this is the time of examination. Especially in the matters of the children this test will be very hard and tough. One event which was happened with this writer is submitted as follows for the interest of the readers.

In the year 1348 Hegira, I was suffered from the illness of jaundice and then there was a cure for me so I became some extent well. And after two days there came fever for me. And again there was an attack of jaundice for me and it is noted that jaundice causes due to malfunction of the liver. When the liver becomes ill one time then and it will be affected due to some disturbance only. In the illness of jaundice, there will be avoided prevention of the foods and oily things. It was a time of our youth period. And there was not done prevention in this matter. So, for this reason, health became worse then there will begin prevention in this matter. One time health became worse so there was the continued treatment of late Hakim Mahmood Samdani and during this time some person told me that there is another Hakim is there who can treat by some medicine of powder packs within a period of four days. And illness will not return again to the patient.

One day I was with Hazrat for breakfast and I have told him about that Hakim Sahib then he told me that all are absurd things. And whatever we are doing which is good because it is being done by some thinking in this matter. As we are in young age upon my insist Hazrat told me that you can treat as per

your wish in this matter and which you think good for you. So I was happy and return to that Hakim Sahib. And due to this reason condition of health began worse instead of improving in this matter. Then some person told the name of another doctor so treatment began with that doctor. And in this way many treatments of Hakim and doctors was continued in this matter and began collecting medicines and there was also followed prevention.

But illness was increased very much by treatment

So for this reason in spite of treatment the illness was become in worse condition and at the last there were increased illnesses very much and daily there was began coming of 50-60 stools on daily basis. And in such conditions except for milk and sago (sagodana) no other thing could not be given to me. And there was increased very much weakness and for this reason, there were appointed two persons to lift me up and sit down. One day Hazrat has asked about my condition of health at the time breakfast so I was worried about this matter and began weeping and told him that up to how long this illness will continue.?Upon my weeping he was affected very much and upon eating early breakfast he went outside of the house and this event happened at the 7'o clock and at 10' o clock, one fellow disciple came there to the house and he has asked me about my health condition and I told him all details. And he told Hazrat that there is one doctor Waghre who is known to him. And if there is permission then he will bring him to the house. And then he was agreed on this matter.

He brought the doctor to the house at 4'o clock and the doctor has done a complete check-up for me. And he went outside of the house upon asking he told that after passing of the one week upon him then he can say about him in this matter. It means that there was no hope of his life even for one week for him. But when there will be come a time of grace of Allah then there will be not understood in this matter. And in such situation, there will be done work by some person and credit will be going to some other person. As there was came the time of grace of Allah and the medicine of the doctor was given to me after Maghrib time. And there was began cure from the first dose of the medicine. And health conditions began improving. And the doctor came on the 4th day and he has checked my health condition and he became happy and he was given congratulation to Hazrat that your boy is out of danger. And there was a spreading wave of happiness in the house and all were thanked Allah for this matter.

“On the second day, Hazrat has asked me what was the reason for the decline of my health.? And I told him that I could not understand this matter. Then he told me that “ I was arranging your cure by Hakim Mahmud Samdani as per order. And did not want to give you option for change of the doctor as per your wish. But when there was insisting by you then there was order for me to leave you on your desire and do not interfere in his matter. So I have given you permission. When I thought now which difficulties I will face and you have wept four days ago and shown your helplessness and there came on

the way your weeping and there came a passion for the grace of Allah. And your mistake was forgiven. God be praised.”

The reality in this matter is that when there will come a time of favor then at that time there will be found causes in this matter. And coming of the weeping became the cause of forgiveness. And all such conditions are the result of the grace of Allah. When He will come for a favor then His favor will be beneficial. And there will come the name of the other person in this respect. And where this is right and at the other side it should be noted that disobedience of elder persons will involve us in the problem and difficulties. So especially we should be live in the condition of afraid from holy persons. And those who spend their lives as per the order of Allah.

He has given us one practical example of the life to spend as per the order of Allah. And which is a matter of lesson for us in this matter.

As this is matter of the children at one side. And on another side, he was bearing all expenses of the illness of his son. But as there was an order to be silent and do not interfere so he was silent and not interfere in this matter. And in this matter, the condition of illness became serious and at a dangerous level. And there was spread disappointment from all sides. So there was one silence and which was same as one lakh silence. If the weeping event which will be happening in loneliness then it will not any effect in this matter. As weeping was done before me and he himself was not away from effect in this matter.

God knows what recommendation was there that his blood was forgiven for him. So for this reason there is required intercession in this matter.

The children of prophet Jacob were submitted requests and “They said,” O our father: Ask for protective forgiveness for our sins on our behalf.” And due to the prayer of prophet Jacob, their prayer was accepted and in the holy Quran, there is found advice that “Seek the means of approach of Him.”

It is rightly said that the tears of the eyes which can keep removed clouds of anger and string of tears of regret can bring passion to the mercy of Allah. And so there will be a rain of mercy in this matter.

12. The details of his spiritual treatments

He used to give charms and saucers on which he will write Arabic verses for his patients and there was his condition that it should be given to his relatives, locality persons, and disciples only, and generally, he used to treat them only by spiritual method treatment. And in special cases, he will give charms and to other persons of different chains, and generally he will not give charms to them. And use to tell them to refer this matter to their spiritual masters. And they inform them that their spiritual masters have asked them to see you in this matter and then he will pay attention to them.

Some persons have asked him why he will return the persons of the other Sufi chains then he will say to them that in such matters they should see and have connection and association with their spiritual master for their treatment and then it is beneficial to them. And if they will come to see me and have benefited from my pray and my charm in this matter then there will be an increase in their link and association with me. And these things will be the harm to their progress. My work is to guide any person and not to misguide any person. If his peer will send to me then he has some thinking in this matter and for which there will be no harm for their progress toward their destination.

Due to his prays and etc. After a long period of time, many disappointed persons have got children to them. It means even after a period of 12 years. And one time during the conversation he told that there are many thanks of Allah that Allah has given children to many disappointed persons by my cure. And I have prayed with Allah that after me there is continue such favour. At my head side, there is one fruit tree is there and one who eats its fruits then he will have children for him. He will have such charms which were written by Hazrat Bakas Nawaz. And except those, he will not give other charms to the persons. Some treatments which are done by him are very surprising and strange.

1. One person by the name of Syed Khaja Fakheruddin was a resident of Ghaziabad in Hyderabad. He used to live in the old type of civilization and old life method. And his two girls who were suffering from the effect of the evil spirits. And he was taken Hazrat to his house and was shown the girls to him in this

matter. And he was given his charms to both girls. And he was told to drink Arabic inscription written by ink pen on the saucers by washing them. And there was given a saucer written by ink for them regularly.

And after every two or three days, Fakheruddin used to visit Hazrat and inform him of the condition of recovery of girls in this matter. And many times writing of the inscription of the saucers was changed by Hazrat. But there was no recovery for them by his treatment and in this way, 40 days were passed away. Then at that time Khaja Sahib put saucers before Hazrat and told him that “Hazrat a period of 40 days were passed away. And during this time you have change charms and writings of the Arabic inscription on the saucers for drinking of its ink to my daughters but till now there is no recovery of the effect of the evil spirits in this matter. I was upset and tired by asking you to write an inscription on the saucers. And you may also have tired by the writing of the inscription on the saucers.

As if there is no cure in the fate of the girls then what you can do in this matter.? So, for this reason, I am taking saucers by your writing for the last time. And I will not give trouble to you next time. At that time Hazrat was in some condition of intoxication and upon hearing the conversation of Khaja Sahib he was smiled and told him Khaja Sahib you have tired but I am not tired in this matter. Then Khaja Sahib told him that “ Oh spiritual master in reality I am tired.” And Hazrat told him that “To take these charms and tie in the neck of the girls. And after this, we will see what will be done.? Khaja Sahib told him that “ Yes spiritual master I will obey your order.” And after four days Khaja Sahib came to see Hazrat and upon kissing his feet he

told that “Oh Peer and my murshid (spiritual master) before you have given me different big size charms but there did not happen any benefit in this matter. At last, you have given small size charms to me and you asked me to tie in the neck of the girls, and then there was the immediate effect of it upon both of my girls. And now there is no complaint remained. And there came thought in my mind that to see this charm as Peer Sahib caused his visit to his house a number of times and he was not given such most effective charms to me before. So for this reason I have taken charms of the necks of the girls to check details of charms and to see what is written inside of them and was surprised to see that there was not found translation of any verse in Urdu or Quranic verse in the charms. And upon seeing it there was much surprise with me so decided to go and see Hazrat in this matter and Hazrat will satisfy me. So Hazrat smiled and told him that “Khaja Sahib some time there will be prevailed condition of passion upon me so did not remember what I was written in the charms for your girls. So in this matter and he said “God be praised.”

2. In the Fort Mohammed Nagar there was a large number of his disciples who used to reside there and on the 13th of every month, there will be held monthly meetings of the disciples there. And in which, Hazrat used to participate in it. In the olden days, there will use to live army personnel in the area of Mohammed Nagar and a large number of the disciple were working in the army. And Subadar Major Mohammed Vazir was a disciple of Hazrat Khaja Bakas Nawaz. And he was Subdar

Major of an infantry division. In those days meeting on the 13th day of every month which will be held in his house there.

After meeting he told me that “ His commanding officer who is Hindu person and his son is affected by evil spirits. And boy is in youth age. And my commanding officer has requested you to see his son one time. As he is very much worried and upset in this matter.

Then he told him that “Oh Subadar Sahib you know well that I did not cure other persons except known persons and also he is non-Muslim so what is our relation of us with him. Then he told him that “ He has devotion with Hazrat and his treatment with me is good. And for my sake kindly consider his request in this matter and for which I shall be highly obliged to you.” Then he told that “ If there is your insist I am ready to visit the boy there.” So I send one person by running with a message to the commanding officer that Hazrat is coming there. As the commanding officer was waiting for Hazrat anxiously so he came outside of his house and welcomed Hazrat there and he was taken to Hazrat in the room of the boy in which the boy did not allow anybody inside of the room. But upon hearing the name of Hazrat he sat on the cot with much respect and honor. Hazrat has checked the boy for some time. And Hazrat asked with father of the boy whether he has visited any religious place and he told yes, he has visited some religious place and from returning there he became ill. He told him that nothing in this matter as he has passed urine there and due to this matter this problem was started. And now there will be a recovery in this matter.

The commanding officer asked him to recite something and blow it up on the boy and if there will be a charm will be given to the boy then it will be much favor from his side. He told him that “ Now there is no need for the boy. If after this there will be a problem still find then see to me so that I can give something to the boy.” Upon return from there, Subadar Major was asked with him “ Oh spiritual master what is the case in this matter?.” Then he told him that “When he was reached in the room of the boy I was found there was sitting evil spirit there and I have asked him in this matter then he has told me that “ The boy has passed urine at my place and for this reason, I am giving punishment to the boy.” I have told him that “ These people have devotion with you and worship with you. And I am not concerned with their affairs and they have brought me in this matter. And then I have come here so what do you say in this matter.? And he told me that “I will follow your instruction in this matter.” I told him “To finish the punishment otherwise I have to pay my concern in this matter.” Then he told me that I will follow surely your advice.” So for this reason I think not to recite anything and to blow anything upon the boy. And if he will not fulfill his promise then I can see what to do in this matter.?

There is a statement of the commanding officer is that upon leaving the Hazrat the boy was become unconscious and was fallen down. And then he came back in a conscious condition and after some and then finally he became good and healthy.

The second day the commanding officer came to see Hazrat along with his boy with much happiness and pleasure. As from that date, the boy was recovered completely.

3. The granddaughter of Nawab Azam Doula who was a disciple of Hazrat. And she was the wife of Nawab Sirajuddin Khan. Once she was suffering due to severe fever. Qutubunnisa wife of late Nawab Azam Doula was sent a carriage to him and upon his arrival to the palace, she told him her condition and requested to give her one charm. So he has given her one charm and told her that upon its tie there was be the recovery of fever from the body of the girl. It happened that upon its tie the severity of the fever was decreased immediately to a normal level.

Qutubunnisa who has good faith woman in Hyderabad and so for this reason so many scholars used to visit her palace in Hyderabad.

On the second or third day one scholarly person came to visit Qutub Unnisa Sahiba and she also told him the condition of her granddaughter so he was given her one charm and upon its tie to girl the condition began very worse so, for this reason, she has sent a car to Hazrat and she was requested for his urgent visit to the palace. He has reached the palace and seen one more charm on the hand of the girl. And he was asked about that charm and she told him that such and such person came and he was given charm upon our request. Then Hazrat told Qutubunnia that upon our charm if another charm is tied then instead of benefit there will be a problem and dangerous results will arise for this reason. You have brought this problem by your hands. So what I can do in this matter?. Begum Sahiba told that she was unaware of this matter so I will take out another charm given by another person. So the charm was

removed from the hand of the girl and then the condition of the girl began improving very fast.

It should be noted the specialty of charms of the Hazrat that if there will be used of his charm and if another charm will be also used then there will arise generally dangerous results for this reason.

There is a reality in this matter is that charms and impressions have their own effect but in this matter, there is attached favor of the action of the giver of charms and impressions in this matter and if there will be attending will be diverted by the giver than at the other side then, for this reason, the favor will be no more there.

13. The favors from the court of the prophet

Since the beginning period of his life, he was a deep love of the prophet with him. He used to say that when Hazrat Mohibullah died then he was 11 years old as there was so much favor of Hazrat upon me. So I used to be sad for the reason of his separation from me.

One night I have seen in a dream one big ground. And in which there is much crowd in it there. And in it, there is the pulpit. It is said that there is coming to the last prophet Allah. So for this reason all the eyes were watching at the side of the pulpit. And after some time the holy convenience of the prophet of Allah came there and I have seen that Hazrat Mohib Allah was near the holy pulpit thereby folding his hands with

much respect. Upon sitting of the holy prophet on the pulpit there was a call by the court herald "Where is Yahiah Pasha call him as the prophet of Allah is asking for him."

Then by happiness, I stood from my place and went to the pulpit, and by that time Hazrat Khaja Mohib Allah caught my hands and helped me to ride on the steps. Then caller announced that the prophet of Allah is giving order to all persons that to inform that he has adopted this boy by him."

The above was the first blessing by the prophet of Allah to him and for this reason, the lamp of love the prophet is ignited in his chest. (From Urdu book Mazhar Anwar page 91-92).

During the year 1332 Hegira, I went to Madina to bring my elder brother Hazrat Usman Miya. And who was in Madina with the intention for his immigration in Madina and to bring him for his stay in Hyderabad for a period of some days. At that time there was the rule of the Turkey Government over the Hijaz area. And the administration of the two holy grand mosques was under Turkish rulers. At that time if there will be requests by visitors of the Harem to stay in the mosque during night time then there will be given specail permission by the manager of the mosque to them in this matter and then he can stay in the holy Harem in night time. Otherwise generally after two hours of the Eisha night prayer, there will be evacuated all visitors and all doors will be closed daily in the Harem mosque. Then all doors of the Harem will be opened at the Tahjud supererogatory prayer time.

One day I have told my brother that my travelling companion and who is a disciple of Hazrat will be staying for one night in the holy Harem. Then he told me that yes it is good it will take permission from the manager of the Harem in this matter. We both of them have done a preparation of our night stay in the holy Harem of Madina and have entered into the mosque of the prophet in this matter. And after the Eisha night prayer all of the visitors were removed from the holy mosque of Madina as per practice and we both and one Majzub (dauntless person) from Madina city were left alone in the whole grand mosque of the prophet in Madina. And who used to stay in the holy Harem every night and there was granted special permission by the Harem authority in this matter. That night in the holy Harem there were found only three persons and except three of us there was no other fourth person. And Ghulam Hussain was asked what should be recited during the stay in the Harem and I told him to recite a blessing upon the holy prophet of Allah and there is no other deed better than this in the holy Harem mosque in Madina. We were sitting at the opposite door in Riyad Jannah and were reciting blessing on the holy prophet. And before us, Majzub person was sitting there and he was engaged in his some indications and he used to smile there. And after some time he was seen at our side suddenly and he became silent. And in madness he began engaging in his same work of indication and smile. Then he was seen at us again at our side and he became silent. And in this way when it happened two-three times then I have told Ghulam Hussain it is disturbing in the engagement of the Majzub person due to our presence at this place. So it is good

to go some other place from where we can see the Jali (network) of the mausoleum of the holy prophet and we were not able to be seen by the dauntless person. Then we stood from there and sat behind one pillar of the holy Harem. And after midnight time there began hearing the soul snoring in the holy Harem. So we began thinking that in the holy Harem it is prohibited of talking in loud voice. So there is severe disrespect of snoring in loud sound vigorously. And there is possible that the Majzub person has gone sleep so to go there to see him and wake up him in this matter. When we went there and we have seen that Majzub person is sitting there and he is busy with his engagement. Then we thought that there may be some other person like us who have got permission in the holy Harem to whom we did not know about him and he might have gone asleep. So we should go and wake him up there. So I and Ghulam Hussain went toward Mawaja Sharif (Roza-e-Rasool inside view) and our roam were stood on the body. We have seen that one person was sleeping there and on his head, there is one white turban. And on his body, there is a blue Arabian dress was there. And his head was toward Qibla direction (The qibla (Arabic: قِبْلَة, romanized: *qiblah*, lit. 'direction') is the direction towards the Kaaba in the Sacred Mosque in Mecca, which is used by Muslims in various religious contexts, particularly the direction of prayer for the salah. In Islam the Kaaba is believed to be a sacred site built by the prophet Abraham) and his feet toward network side. And who was sleeping upside down. And he was in snoring condition. And when we proceed further than when our look was fall upon his face of light then due to light of face our eyes were

becoming dazzled in this matter. And on the holy face, there was such dignity that due to this reason be extremely aggrieved due to fear.

Then there came thought into our minds that he may the last prophet of Allah and who is taking rest there. Then we thought that he may be not the prophet of Allah and maybe some other people like us upon permission staying in the holy mosque and who is taking rest there. And he was sleeping there so it is good to wake up him in this matter. So it is rudeness to see him and not to wake up him in such a condition. And upon seeing this scene then there will be responsibility arises for us in this matter. And in this contention, we have exchanged our thoughts on this matter. We have decided that to wake up him one time then our responsibility will be over. And now I and Ghulam Hussain told each other to proceed further. At last, then I proceeded further and was called him. And but there was no reaction to my call in this matter. Then decided to give some movement to the body. So by touching the feet by fearing there was given some movement to the body. And was called him. And at that time there was the strange condition of the heart that it was like spears jumping and with this movement and with this action there was seen turn over of the person in the sleep. And it was seen turn over from one side to another side in this matter. And we due to much worry left from there and went at the feet side. And again we went to that place whether that person was waking up from sleep or not.? So we went to the Muja Sharif for this reason. But he was not found there. We were thinking and we want to know who was that person?. And where he as gone

from there.? And we have search in the whole grand mosque of Madina but could not find that person. Till as such that the prayer time of Tahajud supererogatory prayer was started and all doors of the Harem mosque of Madina were opened and the persons began coming into the mosque for the prayer. After Fajr's prayer, we have searched that person among the rush of the persons who gathered in the mosque for the prayer. But we could not find that dear face at any place in the whole mosque in Madina. And in the morning I have told all details of the event to my brother. Then he was told by smiling that who is the owner of the two worlds and he is Allah's last prophet.

If he wants then he will be seen by that person
And then shown his lovely sight to that person

First is that we have seen such magnificence face without any veil. And secondly by touching that pure and holy body and which does not matter of luck of the each and everybody. It is true that what is there in fate and which will be found by luck only. Upon hearing this event we are proud of our luck in this matter. As such that we have got felicity of that hand which touched pure and holy body so we can have the privilege of the kissing it and touching by our eyes as well.

14.The favor from the court of Hazrat Ali ibn Talib R.A.

When Hazrat Shujauddin Sahib visited the holy land of Hijaz in Makkah and Madina. And where one person has given him

robe of Hazrat Ali ibn Taleb R.A. is present to him. And this robe Sharif is still saved among his sons.

And every year on 20th Ramadan after Tarawih (According to a Hadith from Sahih Al Bukhari, taraweeh prayer is eight rakats. The Prophet Muhammad led the taraweeh prayer for eight rakats. Taraweeh is prayed in sets of two rakats each, in the same way as you would pray your normal. The shortest is two rakats and the longest is 20 rakats.) prayer which will be shown to the people there. And from 20th Ramadan to 21th Ramadan till the time of Eisha's prayer every person can see the holy dress three.

This robe Sharif will be taken out from the house of Hazrat Sawar Sahib and which is in the compound of the tomb of Hazrat Shuja Uddin and he is the grandson of Hazrat. In the above ceremony, our Hazrat used to go regularly there and visit holy dress.

Hazrat used to say that after the death of his brother Hazrat Usman Miya Sahib when I was go to visit holy dress then I have seen that he was touched the holy dress by his eyes. And he was submitted his request there. And after coming from there I sat in the mosque in i'tikaf (Itikaf or Etikaf or E'tikaf is a practice in the Islamic faith. It consists of a period of retreat in a mosque, for a certain number of days in accordance with the believer's own wish. That number of days is 10 days. ... During Itikaf, the believers stay at the mosque.). And the next day I have seen in a dream that I am in i'tikaf in the mosque in the curtain. And one postman came there in the compound of the mosque and he is calling my name there. When I came outside the postman has given me one envelope and which came for

me from Darul Uloom school Hyderabad. And when I have opened it than in which it was written that your application for the post is accepted. After wake up began thinking then I was able to know that interpretation of the dream that Hazrat Ali ibn Abi Taleb R.A. is the door of knowledge and from Darul Uloom, it means the door of the court knowledge. Thanks, Allah that my request was accepted.

15.The favors from the court of Hazrat Shaikh Abdul Quader Jilani R.A.

He has a close connection with Hazrat Shaikh Abdul Quader Jilani R.A. and used to advise his disciple to arrange recitation of the verse Fatah meeting on the death anniversary of Hazrat Shaikh Abdul Quader Jilani R.A. on 11th of the month of Rabbil Thani every year. The disciples used to arrange a meeting and invite him but in spite of his bad health he used to attend the meeting. So that there will be encouragement from him in this matter. Regarding his connection with Hazrat Shaikh Abdul Quader Jilani R.A., he used to say that he was 11 years old when his mother used to tell him that one who will recite 11 names of Shaikh Abdul Quader Jilani R.A. on regular basis then there will be favor of Shaikh upon him. And he will become the leader of the holy persons. And upon hearing this I began recital of the holy names of the Shaikh. As per as possible I did not do any gap in this matter. Due to this connection, there was special favor of the Shaikh upon him. One time he was sitting in the mosque along with his disciples. And undersigned was also present there at that time. Then at that time one young gentleman came there be wearing a fine tweed long coat

(Sherwani) and on his head, there was a Roman cap was there. On the long coat, there were fixed golden buttons. And in hand, there was an umbrella of made of silver with a thin handle. And tight trousers crumpled at the end when worn. And in the fingers, there were golden rings. And he was seen like a wealthy Nawab who is like a gay life person. And he came there with much humility. And saying salam to Hazrat he said that he wants to say something to him in loneliness. So he went to another area of the mosque where loneliness is there and began his discussion and which continued for approximately two hours till as such there was heard Asar prayer call. That person sat near the water tap and began doing ablution. And then we have seen that his beard is very long but he has folded it to show short size. Hazrat came inside from an outside area. And when he has seen his action then he told that to see "How he is hiding his long size beard." Hazrat said that " I have submitted my request for some information. And this person as per the order of the Shaikh of the world came to see me and give replies in this matter". And after this event, he came in the presence of the Hazrat two or four times. And after that, he did not see again.

God be praised that Shaikh of time has convinced his lover by sending replies of his questions by some of his special messengers and consoled him in this matter.

In this matter, it is also known that there should not be thinking about the condition of the person by look of his manifest condition . What is there a relation of the persons with Allah and it is not known and what is condition and dignity of any person also it is not known. And it should be alert in this

matter to control to say something to any person. And it is the order of Allah that some thoughts are sin.

There are many kinds of human beings are there. Some people hid by covering them in many change forms and which is difficult to understand them in this matter. So there is the moderate way that we have good thinking with all persons and think ourselves as low and better other persons than us. And this is the teaching of our holy persons. In the following, we have mentioned one event and from which it is known Hazrat's closeness in the court of Hazrat Shaikh Abdul Quader Jilani R.A.

One time the post of speaker in the Makkah Masjid in Hyderabad become vacant after Qari Ibrahim Rasheed Makki. Hazrat Moulana Mufti Syed Mahmood former Superintendent of Jama Nizamia Hyderabad he said that he was met with Hazrat on chowk Aspan and he told him that there is a post of the speaker is vacant in the Makkah Masjid Hyderabad. And you submit your application for this post and then he told him that there is a great responsibility of the leading prayer in the mosque. And he told him that you are eligible for the post so he became silent. And after four days by chance, he has met him at the same place and he told him that you did not apply for this post. Then I said my same reply to him. And he told me that you are fit for the post. So you should apply immediately for this post. And with this, he told that “ I am not telling this but from a court of Ghousia there was a selection of you on this post.” This is order so it should comply soon in this matter.” So one who will be appointed me on this post will have to take care of my respect.” And after this, he was taken me by himself to Maulvi Abdul Qaum Amin the director of religious affairs and

he has clarified to him that there was done his selection from a court of Hazrat Shaikh Abdul Quader Jilani R.A. And he has submitted my application before him. So as per his order the Superintendent of the religious affairs department was issued an appointment order on the post of speaker in Makkah Masjid in Hyderabad.

16.Pledge, caliphate and his endeavors

He has a pledge on the hand of his father Hazrat Khaja Mohammed Sidiq Mahboob Allah. And as he was in young age at the time of death of his father. So, for this reason, his education and training were completed under the care and attention of his elder brother Hazrat Syed Mohammed Usman Hussaini, and his elder brother has given me a caliphate. Generally, persons will be happy in this matter. But he said that when an elder brother has given him caliphate to him then he was not happy in this matter that as these days are for him play only but brother was put heavy burden upon him. So for this reason I began my endeavors to fit myself for this responsibility. And from this event, it is shown that since the beginning there was feeling of responsibility of the duties in him fully. He said that after obtaining the caliphate I left the meetings of play and joke and company of the boys for this reason. If some dear friends force me into this matter then I used to participate in such meetings only for sake of the name.

And whatever time I used to get which I will spend in the work. Many times friends have arranged programs for playing the Kabaddi and other games in the nighttime. And they have requested me in this matter to participate in these games so I have participated in such programs as referee of the game. And by sitting at one place I have continued my own work. And many times it happened that when I have thinking victory of the party in my mind then such party became the winner of the game by the grace of Allah. And in this way, my fondness and interest were increased very much.

He said that after obtaining caliphate one time I was going to the fort area along with his elder brother Hazrat Usman Miya in the carriage and my brother told that those who have pledged on the hand of Hazrat Mahboob Allah but they have obtained knowledge from my side. And those are required to renew the pledge with me. And in this matter, there was a clear indication toward me. So I told him that what is there is a necessity in this matter. As we do not think you separate from Hazrat. I have done an endeavor and its result is that you can show your direction towards Hazrat. And in middle, there is no need to mention us in between. And upon this, I became silent. And this matter was closed but when Hazrat was going to Hijaz for migration purpose and there came thought in my mind that I have acted upon each and every advice of elder brother. And never hurt his heart by not obeying his orders. But this was such matter for which I could not obey his instruction. And it is good that I will ask his forgiveness in this matter. And when he

has boarded in the ship I told him that I have obeyed his each and every advice but it is very regretted by my side that I could not follow your instruction of renewal of the pledge. As you are going so it is good to forgive my mistake for not following your order. Upon this Hazrat was happy and he told that you at least add my name in the genealogical record and it is enough. Upon this, I have added his name to the geological record.

- He was not only a strict follower of fasting and prayers and as well as he was followed supererogatory prayers punctually. Every year in the last ten days of the month of Ramadan, he used to sit in Itikaf (Itikaf means to be in isolation in a Masjid or at home with the intention of solely dedicating your time to the worship of Allah (SWT). It is Sunnat-al-Muaqidah (Sunnah that is urged to be performed) to sit in Itikaf in the last 10 days of Ramadan .) with commitment. But in the last days, he could not continue his old practice of I'tikaf. Daily he will be present in the mosque from 3'o clock in the morning time. And every Friday and Monday night he will use to spend much time in the mosque and with him, there will be found some of his disciples there.

- He has performed many Chilla (Sufi Maulvi (teacher) meditating Chilla (Persian: , Arabic: , both literally "forty") is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions.) and paid Zakat .Daily day and night he used to spend much of his time in remembrance of Allah and endeavors. And he used to talk with

the persons as per requirement. And the remaining time he will spend in the remembrance of Allah. If there will be a disturbance at the house then he will go without information and knowledge to some other mosques. And some time to go long-distance places like Mir Alam tank or some other silent place and he will sit there or sit in the room in the house by closing the door.

The big worship is that to obey the order. And every work he will do by augury of the heart. So he used to say that it is easy to pray supererogatory throughout the night and keeping fasting for many months is easy. But it is difficult to obey the order.

With him also there was the condition of checking by augury for accepting pledge by the disciples. It means every person can not enter into his Sufi chain easily. So, for this reason, many persons have visited him a number of times in this matter. And there are few lucky persons who have to get immediate entry into his Sufi chain. But every year on the 11th Rabbil Thani there was permission for the acceptance of pledge to all general persons. So for this reason that person who will not get permission in this matter then they will wait for the above date to become a disciple of the Hazrat.

Sometimes there were happened strange events like Habib Abdulla Bafakhi late Superintendent of mosques of the H.E. THE Nizam State and he was a devotee of Hazrat and he used to present mostly in his service. Once he has the intention to

become his disciple and he was submitted his request in his presence and then he told him that he will see this at a later time so he has ignored him.

In this way on 23rd Rabbil Thani on the sandal ceremony of Urs of the Hazrat Basha Miya Hazrat, Habib Sahib came there in the meeting to become a disciple but after the end of the meeting he was requested to accept his pledge but he has ignored his request. Even though there was insisting from his side but he did not accept his request and he went inside the house. Habib Sahib went back to his house in the condition of disappointment. In the morning Hazrat has asked the address of the house of Habib Sahib and asked him to inform that he is coming to see it at his house. When it was asked then he told that "There he was seen in his dream Hazrat Abdalla Bilfakhi who was Shaikh of Sufi chain of Quaderia. And our link is connected with him and who told me that "Oh gentleman is our boy is not suitable to enter your chain.?" I told him that "If there will be your order I will admit him in our chain surely." It was said to call Habib Sahib and join in your chain. Then I told them that "No I will go to his house and join him in our Sufi chain." So he went to his house and accepted his pledge there. God be praised and from this event, it is known that how the holy persons who take much care about their sons. On one side there is ignorance but on another side, there is their attention toward their sons.

I forget you but you did not forget me

It is the higher limit of your kindness

When the wife of the Hazrat died then the age of one of his son Maulavi Syed Mohammed Quader well known as Hazrat Pasha was two years old and his daughter Qamarunnisa well known as Amma Bi's age was one year old. And who used to live with her step-aunt and who used to reside in her house. But his son used to live day and night with him. And due to the death of his wife he used to take care of him. When both of them became four years old then there appeared signs of smallpox on both of them. This was the period of Urs of Hazrat Basha Miya. And his son was much loved by his father and did not leave him even for a single minute. Especially the boys who like anybody did not leave him even for a single minute. There was a meeting of the Urs and the boy was sitting behind him. On the lightning ceremony on the shrine building after the meeting at the time of dinner the son of Hazrat was with him. And he began stubbornly for eating meals. So he was trying to understand but there was insist of him in this matter so he asked to bring one plate for him with some rice and the pieces of gourd by cleaned from curry for him. Then people have asked him that there are still clear signs of smallpox over him. And it is not appeared full. So at such time meals should not be given. He told him no, bring some food, and he was given some food for his son. And all were thinking that he was doing such action due to his love only. Afterward, he said that there was given the order to him that the boy may be given food and

there will not happen nothing in this matter. So I have acted as per order. So now if there will be life then the boy will be alive otherwise it will happen as per the will of Allah. There is a surprise that boy and girl both were affected by smallpox. And there was done complete prevention for the daughter and son was given food and it was not done prevention. And there was some effect of smallpox on the boy and he was recovered from illness soon. And there was much-done prevention for the daughter and there was much effect of smallpox on her and she was suffered very much from illness of smallpox for a long period of time.

It is true that this is the time of examination especially in the matters of the children this test will be very hard and tough. One event which was happened with this writer is submitted as follows for the interest of the readers.

In the year 1348 Hegira, I was suffered from the illness of jaundice and then there was a cure for me so I became some well. And after two days there came fever for me. And again there was an attack of jaundice for me and it is noted that jaundice causes due to malfunction of the liver. When the liver becomes ill one time then and it will be affected due to some harm only. In the illness of jaundice, there will be avoided heavy foods and oily things. It was a time of our youth period. And there was not done prevention in this matter. So, for this reason, health became worse than there will begin prevention in this matter. One time health became worse so there was the

continued treatment of late Hakim (physician) Mahbood Samdani and during this time some person told me that there is another Hakim is there who can treat by some powder packs of medicines within a period of four days. And illness will not return again to the patient.

One day I was with Hazrat for breakfast and I have told him about that Hakim Sahib then he told me that all are absurd things. And whatever we are doing is good because it is being done by some thinking in this matter. As we are in young age upon my insisting Hazrat told me that you can treat as per your wish in this matter and which you think good for you.

So I was happy and return to that Hakim Sahib. And due to this reason condition of health began worse than improving in this matter. Then some person told the name of another doctor so treatment began with that doctor. And in this way, many treatments of Hakim and doctors were continued in this matter. And began collecting medicines and there was also followed prevention.

But illness was increased very much by treatment

So for this reason in spite of treatment the illness was become in such serious condition and at the last there was very much increased illnesses and there was began discharge of 50-60 stools from his body on daily basis and in such condition except milk and sago (sangodana) no other thing could not be given to me. And there was increased very much weakness and for this reason, there were appointed two

persons to lift me up and sit down. One day Hazrat has asked about my condition of health at the time of breakfast so I was worried about this matter and began weeping and told him that up to how long this illness will continue. Upon my weeping he was affected very much and upon eating early breakfast he went outside of the house. And this event was happened at 7'o clock and at 10' o clock one fellow disciple came to the house. And he has asked me about my health condition and I told him all details. And he told Hazrat that there is one doctor Waghre who is known to him. And if there is permission then he will bring him to the house and then he was agreed on this matter.

He brought the doctor to the house at 4'o clock and the doctor has done a complete check-up for me. And he went outside of the house upon asking he told that after passing of the one week upon him then he can say about him in this matter. It means that there was no hope of his life even for one week for him. But when there will be come a time of grace of Allah then there will be not understood in this matter. And in such a situation, there will be done work by some person and credit will be going to some other person. As there was came the time of grace of Allah and the medicine of the doctor was given to me after Maghrib time. And there was began cure from the first dose of the medicine. And health conditions began improving. And the doctor came on the 4th day and he has checked my health condition and he became happy and he was given congratulation to Hazrat that your boy is out of danger. And there was a spreading wave of happiness in the house and

all were thanked Allah for this matter. On the second day, Hazrat has asked me what was the reason for the decline of my health.? And I told him that “I could not understand this matter. “ Then Hazrat told that “I was arranging your cure by Hakim (physician) Mahmud Samdani as per order. And did not want to give you option for change of the doctor as per your wish. But when there was insisting by you then there was given order to leave you on your desire and do not interfere in his matter. So I have given you permission. When I thought now which difficulties you will face and you have wept four days ago and shown your helplessness and there came on the way your weeping and there came a passion for the grace of Allah. And your mistake was forgiven. God be praised.”

The reality in this matter is that when there will come a time of favor then at that time there will be found source in this matter. And coming of the weeping and tears were became the cause of forgiveness. And all such is the result of the grace of Allah. When he will come for a favor then His favor will be beneficial. And there will come the name of the other person in this respect. And which is right and at the other side it should be noted that disobedience of elder persons will involve us in the problem and difficulties. So especially we should be live in the condition of afraid from holy persons. And those who spend their lives as per the order of Allah.

He has given us one practical example of the life to spend as per the order of Allah. And which is a matter of lesson for us in this matter.

As this matter of the children at one side. And on another side, he was bearing all expenses of the illness of his son. But as there was an order to be silent and do not interfere so he was silent and not interfere in this matter. And in this matter, the condition of illness was become serious and at a dangerous level. And there was spread disappointment from all sides. So there was one silence and which is same as one lakh silence. If the weeping event which will be happening in loneliness then it will not have any effect in this matter. As weeping was done before me and he himself was not away from effect in this matter.

God knows what recommendation was there that his blood was forgiven for him. So for this reason there is required intercession in this matter.

The children of prophet Jacob were submitted requests and “They said,” O our father: Ask for protective forgiveness for our sins on our behalf.” And due to the prayer of prophet Jacob, their prayer was accepted and in the holy Quran, there is found advice that “Seek the means of approach of Him.”

It is rightly said that the tears of the eyes which can keep removed clouds of anger and string of tears of regret can bring

passion to the mercy of Allah. And there will be a rain of mercy in this matter.

17. The revelation and miracles

It is true that only supernatural habits are not standard of life. But those pure personalities who engage always themselves in the remembrance of Allah and in this matter they are not careless even for one minute from the remembrance of Allah. And about them, there is a saying of the prophet, and its translation and interpretation are as follows.

It means “ They hear and see from him. And hold him and with him, they walk and go.”

Among them, there is a person who spends his life as per the order of Allah. It means a person who lives without intention. And they have with them another position. And about them, it is said as follows.

Unless he will not say I will not also never say
I am living in the world like not living as dead

Such people are called persons of the duties. And they do not have tongue and but it is like a part of the microphone.

He has spent his life as per the method as mentioned above. He was advised and shown a practical example of his devotee to follow their life as per the order. And he has presented his life as a complete model. And which is confirmed by the study of his biography.

There are many events of his revelation and miracles which came before us and among them, some events are written herewith as follows.

Rahmat Ali Naat (encomium) reciter said that one time there was my intention to ask from Hazrat Rupees two for some requirement. Because I used to ask for my needs and collect the money from him without hesitation. One time I went to his house and there he was busy with his disciples. After some time he was going inside then I thought I will ask for money from him when he will come back from inside. And by going inside they turned back and told me that “Roshan Ali Sahib stay here I will come back soon.” And from inside he was brought two Rupees to me and was given money to me.”

Meeran Sahib owner of Sharif cycle taxi Shah Ali Banda he came to visit him one time during the time of illness of Hazrat. In this connection, he told me that there came one marriage proposal for my son, and in this matter, I want to kiss the feet of the Hazrat. And he said that he wants to ignore this proposal by saying that the spiritual master is ill nowadays. And girl's mother is insisting on this matter and she has her wish that at least the proposal may be confirmed now and marriage may be done later. But I did not confirm the proposal without the approval of the spiritual master. So you tell Hazrat in this matter and take approval from Hazrat to enable us to proceed further. I told him that it is good you tell your matter to Hazrat directly. Then he told that Hazrat is not coming outside. I told him that I will ask him to come outside. You come with me I am

going to call him from inside. When he came outside then I have informed him of this matter. Hazrat told me to call him inside. So I have sent out ladies from there and was called him inside. He went inside and he said only that there came marriage proposal for my son. And girl's mother is insisting on confirming the proposal of the marriage. Then he has asked what is the name of the girl. He told him the name of the girl and her mother's name. Then he told me soon that the girl is good but her mother is having a very sharp nature. But what there is need of the nature of mother of the girl.? The coming girl to our house is good. And this is a good thing for us in this matter and fix the date of marriage. Meeran Sahib told that "Oh spiritual master the date of marriage will be fixed after recovery of your health condition. As because marriage will not be performed without your presence. But the proposal will be confirmed." He said "No fix the date of marriage and held marriage during this month. And bring bride and bridegroom here I will see both of them. And delay is not good." So marriage was held in the month of Zil Hajj and he died in the month of Safar. So he gave instruction not to delay the marriage. There is a statement of Meeran Sahib regarding the girl that she is good as a girl but her mother is very sharp nature. Hazrat was said this before as such is said by knowing the persons. As a matter of fact, Hazrat did not know the girl and her mother or their relatives did not visit Hazrat.

The Shaikh of Islam Hazrat Badsha Hussaini said that he has visited Hazrat during his first illness when his condition of

health was not good then I have visited him. And upon my visit when I have reached back to my house and then the condition was worry in this matter. And I spent the whole night for the recovery of the health of Hazrat. And in the early morning, I went to see him. When I visit him then he holds my hand and he told me that “ This is called love. And sincerity will be like this other wise what is meaning just asking about health condition?.It means that the prayers during the night which were done by me for him known to him.”

During the illness period, he was not coming outside. So he was not attending a meeting for this reason. On every month on 14th date, there will be held a meeting at his house. And in which there will be organized Sama (Sama is a Sufi ceremony performed as dhikr. Sama means "listening", while dhikr means "remembrance". These performances often include singing, playing instruments, dancing, recitation of poetry and prayers, wearing symbolic attire, and other rituals. Sama is a particularly popular form of worship in Sufism.) meeting from Asr prayer to Maghrib prayer. And after Maghrib prayer, there will be held a circle of the remembrance of Allah. He was given an order to start the meeting. And as per practice, the Qawwali (Qawwali is a form of Sufi Islamic devotional singing, originating from the Indian subcontinent, and notably popular in the Punjab and Sindh regions of Pakistan; in Hyderabad, Delhi and other parts of India, especially North India; as well as the Dhaka and Chittagong Divisions of Bangladesh) program was started. And after the Maghrib prayer meeting of the remembrance of Allah

commenced. In the circle of remembrance of Allah, there was so much passion and comfort of the heart. And it was a desire that the circle of remembrance of Allah may be prolonged further for this reason. There was an effect of his absence from the meeting. So I have dismissed soon circle of the remembrance of Allah. And went inside then he told me soon that why you have finished the meeting of the remembrance of Allah soon as your heart was present and there was fondness in the meeting.

In the same way when he was unable to walk then there was given the order to pray of Eid Al-Aza festival prayer and there was performed prayer and sermon was given. And after that as per practice Qawwali program was held. And all fellow disciples were eager to meet Hazrat on the Eid occasion. But on that day there was found the attention of the heart. And there was fondness to hear more Sama program for this reason. And due to the anxiousness of the fellow disciple after one ghazal (a traditional form of poetry in Persian or Urdu. It has a fixed number of verses and is usually set to music) dismissed the program for this reason. Then I went inside of the house to see Hazrat there so then he told me that why I have discontinued the programing of Qawwali so early. And I have told him that people were anxious to meet you. So he told that the meeting can be had after some time. But after the attention of heart and comfort of mind why there is so early dismiss of the Sama meeting.?

Moulana Abdul Sabor Siddiqui well known as Yousuf Pasha and he said that he was worked in his employment in the district area and one time there was upsetness which prevailed upon me so I come to Qazipura so to request Hazrat Khaja Bakas Nawaz for my transfer. So that he can bring me to Hyderabad. When I went to Hyderabad and met Hazrat. He has asked whether he came for his request of transfer to Hyderabad. Then he told that he told dear there is need of our people to live in district service so that there will find the right way in this matter. Upon hearing this I became silent. As this was against my will and wish. It happened that I have tried my best but there was not done my transfer to Hyderabad from Warangal.

And after some time when there was become worried about my condition then I submitted my petition to the shrine of the Khwaja Sahib then I met Hazrat and upon his asking, I was told that I have submitted my petition for transfer to Hyderabad. And I have my request at the hands of Khaja Sahib. And upon hearing this he told with happiness that now transfer will be affected. Then I have come back to my house in Hyderabad and from there I come back to my headquarters in Warangal. And upon reaching there I was able to know that orders of the transfer were received in the office. And transfer not affected on the vacant post but my existing post was also transferred to Chaderghat College in Hyderabad.

When the marriage proposal of his younger son Maulvi Syed Mohammed Quaderi with the daughter of Hazrat Moulana

Syed Mohammed Badasha Hussaini came to him and at that time his son was not employed at any place. And there was no source of income for him. And for this reason, there was some hesitation to Moulana Sahib to accept the marriage proposal in this matter. He told “Badasha I am seeing the life of this boy. And he spends his life nicely. And till employment, I will bear all his expenses. So you do not feel any kind of worry in this matter.” Upon his saying and guarantee marriage happened. Whatever he said each and every word happened in this matter. Today by thanks to Allah he is spending his life nicely.

Late Maulavi Zaheer Uddin Accountant General of Hyderabad State has much devotion with him. And he also loves him very much. One time he has submitted his petition in his presence that he has worked in Hyderabad and now he is facing transfer from Hyderabad to some other place. And orders are already signed in this matter. Now it is left only to hand over charge of my post to the person who is coming in my place. He has sent a reply to him that you will not be transferred from Hyderabad. So you continue your work at your place with satisfaction. He was surprised by hearing his message that he is saying that there will be no transfer but orders were signed in this matter. He was silent in this matter. After two or four days there came order for the cancellation of his transfer. And he was continued working at his existing place without any changes. And till his death, he was not transferred. And Maulvi Sahib who used to say many times that unless and until there was my protector nobody was not able to touch my hands.”

There is one event which is told by him that “One time he was present in the shrine of Hazrat Mahbub Allah for Urs ceremony. And at that time Moulana Shah Sharaf Uddin told Hazrat to recommend him in the court of Hazrat Khaja. Then he caught his two shoulders and put him down in the shrine. And Maulvi Sahib told that when he was put down me on the shrine then he felt that someone has kept his hand on his backside. Until I feel such then I did not raise my head from there. And when I feel there is no such situation then I have raised my head from the shrine. And I have seen that Hazrat and Moulana Sharaf Uddin both were smiling at that time. And he told him to go there is the hand of Khwaja Sahib on your backside.

Upon saying these events Maulvi Zaheer Uddin used to say many times that I have seen such holy persons and I have such seen events so for this reason my look not see at other persons. As it is said by master Jalil which is as follows

There is not liked by my eyes another beloved
So I do not know what my eyes have seen in her?

During illness, he was told me to take out 20 Rupees from the cash box. And I have taken out the amount from the cash box and asked him to whom it should be given. And he told to put it under his pillow of the head side. I thought he wants to give some person without my knowledge. As such his favor and generosity is like that he did not inform such matters to other persons. At 11'o clock it came information from outside that

Hazrat Pir Abu Nasar came there to see him in his illness. And he asked me to call him inside. He was inside for some time and asked about his health condition then he was given permission to leave from there. Then he was taken 20 rupees from his pillow and he has given him his offer money to him but Peer Sahib refused to take his offering money and he was clarified and told him that today he came only to ask about his health condition. So he will not accept his offering amount. Then he told that to day I have taken money for you since 7'o morning time. As there was sure of your coming to here. And I was waiting for you since the morning time so you have to accept my offering money. So Peer Sahib was said this event to many times to many persons.

Mir Intazam Ali Sahib said that due to bad company my youth period passed away in the leading a luxury life. And there was a happening an event of my love with one prostitute woman in this matter. And daily used to go her bungalow and hear his songs there. When there was a submitted request of a pledge to Hazrat on his hands then he was given permission in this matter. And pledge formalities were completed. And after that Hazrat was taken a special promise from me that I will not go into the bad company. After the pledge, I have taken much care about not visiting all bad places. Even my friends were tried their best in this matter but I was firm on my promise with Hazrat.

One time I went to the party of marriage of my friend and where I was able to know there is a program of the singing of

the prostitute women. At that place, the same prostitute was there who was singing a song and to her house, I used to go her house there before my pledge period. Upon this, I want to leave the marriage party but friends forced me to stay there and have dinner at that place. In the helpless condition, I stayed there and from there my friends were taken me to the party hall. And when I went to the party place then I sat in the corner place but prostitute woman has seen me. I have tried my best to avoid her but she has seen me there and we have seen each other at the party place. And she was smiled and seen me there. After the end of the party, I have come back to the house but her face was coming into my eyes many times. There were feelings of attraction that were taking me to love that woman. As well as there was thinking of the promise of the Hazrat in this matter. And in spite of my control upon me, the matter has crossed the limits. And one day in helpless condition left my house and went directly toward the bungalow of the prostitute. And when I was putting my feet on the steps of the bungalow then I have heard the call of Hazrat who was saying why there is the breaking of the promise.?

After hearing this voice there I was began shivering in hands and feet. And the condition began to worsen. And in worry condition passed the way and I was returned back to the house. And there was prevailed fear upon me. And there was coming thought why I have gone against my promise.? On the next day in a condition of uneasiness, I was reached Qazipura.

Hazrat was there in the outside area of the house and he was talking with fellow disciples there. Upon kissing the feet I sat there with much respect. By talking with other Hazrat told that "Disciples give him much trouble and some person take me to the wine shops and bungalows of the prostitute woman." Upon hearing this persons were surprised and look at Hazrat there. But I was ashamed of this matter. After some time meeting was dismissed and Hazrat went inside the house. And gossip in slow voice started among the disciple that who is that person involved in such matter?. And they could not understand and toward whom there is Hazrat's indication in this respect. And disciples left from the meeting place but I stayed there. After some time Hazrat came from inside and he was done ablution on the water tap. And upon seeing me he said "Oh Pasha still you are here." I told yes and was become silent. Then Hazrat went inside and came outside with staff in his hand in the veranda with his intention to go outside. And I was also accompanied by him. As there was loneliness so I was put my head on his feet and regret my mistake. So his face was full of anger and he told me that "Pasha keep your promise. And this method is not good." And thanks to Allah after that I could not dare to repeat my mistake again in this matter.

The wife of Hasan bin Mohsin was a disciple of Hazrat Syed Usman Hussaini and her childhood period was spent in the house of Hazrat in Qazipur. And Hazrat's wife it means Perani Ma used to like her very much. And she was become some dare due to living in Qazipura for many years. And she was very

much free with Hazrat. And she used to say our requests to Hazrat without hesitation. And his husband Hasan bin Mohsin did not like to see films in the cinema halls. And he thinks films have a bad effect on manners. And he did not allow especially ladies to go and watch films in the cinema halls.

- She said that once her sister in law came and she told that in Excellor cinema in Abids there is a running religious film. And in which there are no bad and rubbish things. She told her brother to give permission so that she can take sister in law and show that film and this event belongs to post police action time in Hyderabad and at that time there were happening Hindu-Muslim riots in Hyderabad and Secundrabad city. First, the brother refused in this matter but upon his sisters' insisting he was given permission half-heartedly and asked her to come after watching the first show in the cinema hall and to come back soon and do not stay a long time outside in the night. Upon reaching the cinema hall it was known that due to rush of the public ticket booking was closed. So both of them think about this matter and decided that this time permission was given but the ticket office was closed and if we go back without seeing the cinema then there will possible that next time there will be no permission in this matter. As they came out so it is good to watch the film at another cinema. Upon inquiry, it was known that one good film is being shown in Secundrabad cinema hall. So decided to go there to watch the film there. They have asked the rickshaw driver in this matter and he was agreed to take them to Secundrabad. And further, they decide to have some breakfast and taken rikshaw to one nearby hotel and sat in the rickshaw and was given order of kabab (kebab,

roasted or grilled or fried mincemeat, cubebs, piper cubeba) for them and to the rickshaw driver. And there were curtains to the rikshaw and they were eating the kabab inside of the rikshaw. By that time there was heard the voice of the rickshaw driver who was telling that "You are angry with me unnecessarily. And I do not link in this matter. The rikshaw users asked me to stop so I was stopped here and if they ask me to take any place then I will take them where ever they ask me." Bibi Sahaba told that upon hearing this she was surprised and see outside from curtain who is that person and he is interfering in our matter and I found Hazrat Yahaiah Pasha is thereby holding a staff in his hand and he is given a scolding to the rickshaw driver that upon keeping ladies in the rikshaw he is eating food on the roadside. When I was seen this from inside of the curtain then I was worried very much and I told to rickshaw driver to take us to the house instead of Secundrabad. I think that Hazrat was seen us there. And her husband used to go in the meeting of the Hazrat and may Hazrat will complain to him in this matter. When we have reached back to the house early then my husband asked the reason for our early coming back to the house. Then we have told him the whole story in details word by word. Upon this, he told that "You have a program to go Secundrabad without my permission which was not liked by your spiritual master. So he has returned you back to the house."

On the next day when I read in the newspaper then found news that there was happened event communal riots in Secunderabad after Maghrib prayer in which many persons were injured. So we have thanked Allah in this matter due to

the sake of Hazrat we are safe narrowly from trouble. Otherwise, there will be the effect of trouble upon us.

After some days by chance, I went to Qazipura and after kissing his feet without a mention about the event I told him “ Oh my spiritual master if you follow us in this way then what will be in this matter?.” Due to the passing of her childhood in the house of Hazrat, she was very free and dare in this matter. And in her nature, there was much fun and jolly mode. Hazrat told immediately her that” If there will be no stoppage then there was the possibility of the death.” Then it was known that for our benefit Hazrat was scolded rikshaw driver and asked us to return back to our house.

His younger son Moulavi Syed Mohamed Quaderi who stated that “One year I was failed the matriculation examination. And next year I have engaged in the study with full attention and care.” One month before the examination Hazrat told me that “In the examination some time it will happen after giving question paper in the examination hall that which look like white paper and which will not be understood nothing. And if you face such a condition then do not worry and put the paper on the table. And then think about me and recite the name of your grandfather and then see the paper and read it then you can understand it to some extent. If still, you did not understand then you repeat again the above method till as such that you will be able to understand it well. And if there is some delay is there then do not worry in this matter. After this, there is no need to reply to answers in the serial number. But first

you reply to that question you know very well. And in this same way, you write second, third, and fourth and other remaining questions. And after this check your all answers and if you find time then you try to write missing questions if any. Before going to the examination hall first visit the tomb of your grandfather and recite verse Fateha there. And by reciting the holy name of Hazrat go to the examination center and upon return go again the tomb of Hazrat and recite verse Fataha there and then come back to the house. When he has given me these instructions then I told him, yes and I became silent.”

But I could not able to understand about coming across white papers giving in the examination hall. When the examination was started I have followed Hazrat's instructions on this matter. Thanks for all papers were passed away good. There was last examination paper were for subject physics and chemistry when I have reached examination hall then I have received the question paper. But there was happened the same situation as per the instruction of the Hazrat. It means the question paper seemed like the white sheet. So I was worried and in surprising condition for this reason. And by then I was able to remember Hazrat's instruction and acted as per his direction given by him in this matter. And taken paper in my hand and become silent at that time. Then I was able to understand examination paper to some extent then again by putting the paper on the table I have followed Hazrat's instructions. And second time then again I have put down the paper and acted as per Hazrat's

instruction. And in such worry, there was passed away one hour. Then I began reading the paper from beginning to end. Then I have answered in the writing the questions which I think easy. So I began writing the second question and third and at last came at the last question which was divided into three parts. And which remained unanswered by me. And the time of examination was near to finish so I began checking all written answers and I found all answers were as correct. Still, there left some time of four minutes and If I try to write the last answer then it was possible by me. But due to happiness I have given my answer sheet and left the examination hall. When I have reached the house then first of all Hazrat asked why you are so much worried.”? And we have given you an explanation before in this matter. And why you have left the last question.? And if you have attempted then you will secure first division in the examination.

Upon this inquiry, I was surprised and thought that Hazrat was with me in the examination hall. And every matter was clear upon him as the mirror. The personality of the holy persons is away from our wisdom and understanding. And as well as their conversation is away from our understanding and knowledge as well.

Maulavi Syed Mohammed Quader who was stated that Maulavi Mohammed Muzaffar Yahiah Sahib and who is a disciple of Hazrat. And he has some shops in the Hyderguda locality in Hyderabad. And he has an account in the bank. And when there will be a demand for the property tax of the

municipal office then he will issue a cheque for the tax collection. Once there was no income for him and the bank account has no balance. And when there was demand of tax collection came from the municipal office then he has given a cheque as per his previous practice. And he came in the presence of Hazrat in worrying condition for his mistake in this matter. And he told him that now there is his respect in his hands. Then Hazrat told him “To go, Allah, is the owner.” Till you have collection money with you nothing will happen to you.”

The municipal authorities have sent a cheque to the bank and it was dishonored and was returned from there. One person from the municipal office left for his search and by chance, he was sitting on a chair near his friend in the bank. That employee of the municipal office came near his seat and asked with bank employee about his whereabouts but that person could not reply to him in a satisfactory way. Because he knew well about this case. And after one-week money came to me. And he has deposited money in his bank account. And by that time no one came from municipal office for the demand of the tax collection amount from him.

One very surprising event of the Hazrat which was happened to me. Inayat Allah Khan and who has published this event on the occasion of the 25th Urs (death anniversary) ceremony in the Urdu weekly magazine “Ehtajaj” in the special Urs edition of Hazrat Yahaiha Pasha on the 7th January in the year 1978 corresponding to 27th Muharram in the year 1398 Hegira in

the volume 16 and issue number 1. And copy is submitted here as follows.

In Hyderabad after the police action, the conditions were dangerous than the present time. The government employees especially police department employees were in horrible condition. And they were sent to the jails upon many false charges. And there was no nobody to hear their grievances. There was a military government and there imposed Marshall Law. And in which everything was possible at that time. The peace and law and order of the 200 years of Nizam rule were destroyed in the Hyderabad State. At that time this lowest who was working as a detective inspector in the Hyderabad district. This event happened after five days of police action in Hyderabad State. And Indian Union police was taken charge of the law and administration in the state. And the Nizam Government police was in surprised condition and has become as the sixth finger. And by reliable sources, I was able to know that for assisting in the murder, I was booked in one murder case and suspension and arrest orders were already issued and given to C.I.D. inspector Tribahavan Dass for my arrest. And he is coming to arrest me on the next day. At that time I have only one way to protect myself with me to run away to Pakistan from Hyderabad. And many thousand people were already left from Hyderabad to Pakistan. So I have decided to go Manmad railway station from Kachiguda railway station in Hyderabad and from Manmad to go to Bombay and from Bombay to go to Pakistan. After the preparation, I went to the compound of the

Kachiguda railway station from my house so that to sleep in the night there. Then suddenly there came thought in my mind that before going to leave Hyderabad it is good to visit Hazrat in Hyderabad and as it is not known in the future whether there will be chance of the meeting with Hazrat or not.?

So in the early morning went to Qazipura. And was seen Hazrat was available in the mosque. And upon seeing me he has given me order to perform ablution and give Azan (prayer call) in the mosque. And I have obeyed the order. Then Hazrat was busy in the prayer in the mosque. And after the prayer, he was engaged in the recitals. And in this way, my train time was passed away. This servant was very much worried about this matter. After recital I got a chance to say my request to Hazrat. And Hazrat told me that “ There is no need to go Pakistan.” He told that “ Unless the egg will be in the feather of the hen then it will not become be spoiled.” And he told me to recite some recital and given the order to go from there and join duty today in the office.

Due to the majesty of the Hazrat no disciple can dare to ask further information and or ask more questions in this matter. Hazrat used to say yes or no finally. And the disciple used to accept his order positively and completely. And due to the dignity of his Qutbiyat (cadre in spiritual pivot) position nobody did not fail in this matter. In spite of knowing and the surety of my arrest I was become silent and accepted his order.

At 10'o clock I went to the office of the Superintendent of Police Hyderabad district which was in the Amberpet area. And

went to the office room and I was checking some files there. At that time C.I.D. inspector, Tribhuvan Dass came there and he has shown me orders of suspension and arrest and he was stopped me to perform my duties in the office. Now, look the favor of the Shaikh of time as follows.

During this time attender of the Superintendent of the Union Police, Mr. Arpad Swamy came there and asked me to go and see the officer. Then I have taken permission from the inspector and went to see the superintendent in his office. The Superintendent of police upon seeing my face he was asked me "Why you are so much worried and what is their reason for this matter.?" And with much difficulty, I told him all details. Upon this, he was called inspector and from him, he was taken order of suspension and arrest. At that time inspector was not in police uniform. He has scolded him why he has entered in office without wearing a uniform.? He told him that without his information and knowledge why such action was taken by him. My office C.I.D Inspector could not be suspended or arrested. And leave my office immediately otherwise I will shoot you soon. And then he has called duty constable and given him order that if he will find this person and if he will not go from the office then shoot him at sight. And inspector Dass left immediately from the office. And after this, my false case was closed down automatically. Thanks to Allah I have performed duties of C.I.D. Inspector for one year in the Hyderabad district.

18. The illness and death

Even though for a long period of time he was suffering from illness of temperature of stomach a piles. And for this reason, he used to take care in the eating the food. All-time he used to eat except minced meat and onion stew and other food or vegetable he will not eat for this reason. There was such heat in the stomach that he did not eat in clover in the betel-leaf and sometimes if someone mixed powder of clover he will eat then he will spit betel leaf from his mouth upon eating it. Due to the falling of all teeth, he used to eat betel leaf by the grinding. If sometime if he will keep the betel leaf in his mouth to please anybody in the meeting then at that time he will have the temperature in the body for this reason. Due to weakness of the stomach, there will be a discharge of the bad motions in a thin water type.

In the month of Rabbil Awwal in the year 1372 Hegira year, Nawab Ahmed Yar Jung son of Nawab Lutfaf Dowlah who was much devotion with him and he has called Hazrat to his house in Zafar Garh. When he has reached to watch relics on the third floor and then he has said that when he was putting his feet on the steps then he felt some pain in the waist. And such pain was increased as such that it was become difficult to sit and stand. So many doctors and Hakim (physician) were called for treatment but there was no benefit at all by treatment of any doctors.

At last Maulvi Zaherruddin, Ahmed Accountant General of Hyderabad State who brought doctor Abdul Manan to visit Hazrat in the house, and doctor Sahib upon checking Hazrat

told them there is a fault in beads of the waist. And cure started but there was no benefit at all in this matter. And after that, there was started discharge of the bad motions from his body. And during this period there came Urs of his ancestor Hazrat Syed Pasha Miya. And at the time of completion of the Quran recitation on the 25th Rabbil than in the year 1372 Hegira, the meeting was in progress there. And at this side, there was sitting Hazrat Abdul Quadeer Siddiqui. The chorister began singing the following couplet.

Many such persons like us were destroyed on your way
We pray you will live long and your lane may be inhabit

He was much affected in this matter then he told by weeping to brother now we will leave then both of them went to the shrine of Hazrat Mohib Allah and by the long time he was there in weeping by holding the frame around the grave. So the people who saw him at the place there were clearly able to know that he was upset and worry about his life and which is said in the couplet as follows.

As there were more treatments
But the illness was found more

The condition of his health instead of improving day by day it was been declining. And there was developed complaint of the hiccup to him. And which was continued for 24 hours. And one-time Hazrat told me that for hiccup in Arabic it is called Fawaq. And there is a saying in Arabic is that Fawaq is a sign of

separation. And which is a forecast of his separation from the world. When I have seen at him carefully then he has changed the topic. And he said “What is said hiccup in the Arabic language. And I was thinking in this matter and then there came the above saying in my mind. The illness is very difficult and from such illness, so for this matter, it is a good death. It is true that from it there is a good death.”

In the month of Jamad AL-Awwal in the year 1372 Hegira year, he was called me at 7'o clock and he was asked what is today date.? I told him today is the 19th date. Then he said there is order to keep ready final advice under the pillow. “So that there may be no problem later.” Then he was given some instruction about household matters. With this, he said that he wants to give his caliphate to all of his sons and his son-in-law. And which was not completed so it should be completed after him. And for some fellow disciples, he said that such and such persons are eligible for the caliphate. As per this order on Fateha reciting ceremony on the 4th day of his death to all his sons and his son in law Maulavi Akramuddin Ali Khan his caps were given and there was obeyed his instruction in this matter.

For this advice, all members of his household began weeping especially his daughter to whom Hazrat use to keep dear so much and she began loud and cry. She cried and she said “Oh Ya Ghouse transfer his difficulty upon her. And give him health and safety.” Upon hearing her loud and cry he was on the bed in the resting in sleeping position then he began sitting on the bed. And he told me “What unnecessary matter you are talking about. I have given some instruction to be safe side only. And

regarding my health which is good.” And for some time he has consoled his daughter.

Due to worry in this matter, our younger brother went to Malakpet to see Maulavi Abdul Qadeer Siddiqui. And told him all details of the event. So in passion, he came to Qazipura. When Hazrat was known about his arrival then he sat on the bed. Hazrat Moulana told him that “Pasha I have heard that you have prepared your final advice. This is not possible. I will not allow you to go. At first, I will go then allow you to go from the world.”

And for a long period of time, both were busy in the conversation with each other. Then Moulana told him that upon hearing about in this I was worried very much and on the way I spent time fighting in this matter that I will not allow Pasha to go from the world and my request has been granted. Upon return of Moulana, Hazrat told that “Brother came here with much passion with him. And he has seen my father and the world cannot see such personalities and find as well as there will not available such sincere and who like others with much fondness and love.” For this matter, there was passed away wave happiness and joy for this reason. All house persons have thanked Allah in this matter.

The next day upon this event one fellow disciple Syed Khaja Rahim Uddin came in the presence of Hazrat and he told him that “ In the night he has seen on the dream in the yesterday night that Hazrat Imam Taqi is sitting there and you are sitting before him. You are saying something to him and it may about your departure from the world. And Imam Sahib is saying to

you that “Dear, there is your need so do not have the intention to leave.” Upon hearing this you have become silent at that time. Upon hearing his dream details he became silent for some time. Then he has asked for more details then he told him that” At the traveling and or in illness time the Imam Zamin (rupee tied (in the cloth piece) to arm as an offer to guardian-saint), then there will be recited Sura Fatha in the name of Imam Taqi R.A. And so he is called Imam Zamin for this reason. During these days of my illness, many persons are tied Imam Zamin to my hands so there is much attention of the Imam Taqi for me.”

One night there was were so many bad motions and my condition became worse and for this matter, Hazrat Badasha Hussaini came to see me. And there is the habit of Hazrat that when he will hear my health condition then he used to visit me on the daily basis as well as more than once on the days if condition will become serious. There was a discussion about the change of physician and it was decided to have a cure from Hakim Mohammed Moulana. So Moulana at the same time went to bring Hakim (physician) Mohammed Moulana in his car and Hakim Sahib came and his cure began. And there was began recovery of the health condition. The stools were decreased and pain in the waist was also reduced. And in some days he began to move easily. So all were happy about this matter. The Hakim Sahib was given advice that “There is very much weakness so it is better to shift some other place and stay there. And it is good for a change of place and if he will stay in the garden. ”

As per Hakim Saheb's advice, he has shifted to the garden of Moulana Syed Shah Saber Hussaini in Towli Chowki in the Golconda area. And after living there approximately for one month then he came back to Qazipura. The general health condition was improved very much and weakness also began improving slowly. The people of the chain decided to garland Hazrat after Eid (festival) of Ramadan. And they have told him in this matter so he told that " It is an absurd thing and what will be getting by this ceremony?." And upon our insisting then this ceremony held on 19th Shawwal. All participated in this function happily.

On the 24th Shawwal in the year 1372 Hegira when he was waking up for Tahjud supererogatory prayer then his foot was slipped as his balance could not be controlled by him and he was fallen down and there was misplace of the bone setting in the hip joint and bone setter was called and who re-fixed his bone. And the cure of the feet was also started and in some days there was some comfort to him in this matter and he began sitting on the chair but he was not in a position of his movement to go and come here and there.

So on 19th Ze Quad in the year 1372 Hegira, he came in the Urs in the function of lighting on the chair and he stayed in the mosque and he was there for some time. And after that, his condition began worse and there came swelling on his feet. And then he was not in a condition of sitting. When health began declining in this way then my younger brother Maulavi Syed Quaderi went to Shah Mohammed Abdul Quadeer Siddiqui and draw his condition in this matter then he told that "Dear what I can do and he is trying in this matter but Pasha

Sahib is insisting to leave from this world. So for this reason he is in a helpless condition.” Brother Abdul Subur said that he was heard from uncle Moulana Abdul Qadeer Siddiqui that he was seeing Pasha Sahib two to three days before his death and he was saying that brother “I am now going so do not try in this matter.” So his condition became worse. And his previous complaints came again and convulsive sobbing or breathing began. So unconscious prevailed upon him. And then there was complete unconscious was there on him for three complete days. And in these days of unconsciousness doctor, Zia Quaderi Jelani began giving glucose injection and as this injection is given in vein so there was began a search of the vein in the hand. And he was prohibited for this in his unconscious condition by the sign of his hand. As there was a matter of cure so doctor searched the vein and given him glucose. Upon giving him an injection he has asked me that what is going on.? I told him that “There was given him glucose injection by the doctor Sahib.” Upon hearing this he became silent. And there was prevailed again unconsciousness upon him. And brother Syed Mohammed Quaderi said that in the night when he died it was at approximately at 10 ‘ O clock night time upon injecting one bottle of glucose was completed. And doctor Zia Al-Haq was trying to injecting him with another bottle of glucose. And there was a problem to find the vein in the body of the Hazrat. He was tried on the two places on his hand by dropping an injection needle. Even though Hazrat was in an unconscious condition and he felt pain and he was prohibited by the sign of the hand. And I told doctor Sahib to leave it as Hazrat is feeling difficulty in this matter.

At last on 03 Safar in the year 1372 Hegira on Tuesday at the time of 2.' O clock this sun of guidance hid in the cloud of death forever. And for this reason, there was a loud and cry in the house of Hazrat. Like electricity, this news spread in Hyderabad city. From the night the people began coming to the house in this matter. Everybody was in grief and in every eye there were tears of grief. On the tongue of everybody, there was saying that "Oh sun was set."

Hazrat has obtained the land for his burial from the Paigah estate of Asman Jahi in Masri Ganj. And he was given its name as Riyadh Madina. And during his life period, he was given permission to burial some of his relatives and disciples there. But there was insist from his younger daughter and younger son that Hazrat should be buried at the feet side of his father Khaja Sahib in Qazipura locality in Hyderabad.

At last, this case was referred to Hazrat Abdul Qadeer Siddiqui and Hazrat Badsha Hussaini and both holy persons said that "We do not have any difference in this matter. Even though this matter is agreed upon by the family of Hazrat and so there will be no further burial in the Qazipura cemetery. As this is a special case of Hazrat so for this matter there is no difference at all. And we give permission in the matter happily. Then we have to think that if Hazrat will be buried in Qazipura then what will happen to us.? And we will not be buried at the foot's side of Hazrat. After much discussion, it was decided that this matter may be returned and referred to Hazrat himself. All were agreed mutually that Hazrat Bada Hussaini should find what is the intention of Hazrat in this matter by revelation.

When it was known Hazrat's intention then began burial preparation of Hazrat in Misri Ganj cemetery was started.

After the Zuhar prayer funeral prayer was performed in Noor mosque in Qazipura. And in it, there were many gatherings of the people so the compound was full and people were even stood on all roads to the mosque. From the mosque of Qazipura funeral procession started by way of Shah Ali Banda, Charminar to Misri Ganj. In the procession, there was much rush of the people as such that there was looked sea of the human heads on the road. Due to too much rush and gathering it became it is difficult to get a chance to support by putting shoulder under funeral carrier. On the way at the time of the funeral passing all shop keepers of Muslim and Hindu communities were standing to pay respect to the funeral. There was much rush of the people on the roads. And for this reason, there is no way to pass on the ways. And from Qazipura to Chowk for reaching the funeral procession there was spend many hours and at the time of Asar prayer, it was reached there. And in the mosque of Chowk, there was a gathering of the many thousand people there who have been participated in his funeral prayers. So funeral was taken inside of the mosque of Chowk and again funeral prayer was performed there. And from chowk funeral procession was started toward to its destination from Shah Ganj, palance of Iqbal Dowla, Fatah Darwaza and was reached to Mosque of Abdul Shukur at the time Maghrib prayer and here performed Maghrib prayer and upon request and desire of the people there was performed the funeral prayer at the third time. And after this funeral procession was reached Riyad Madina in Masri Ganj at

approximately 8'o clock and the compound of Riyad Madina was full with the people. And with much trouble funeral was taken to the grave.

You become beloved after the separation
All are found the life upon dying in your love

One old lady Ahmedi Khanem who has pledged on the hand Hazrat Syed Umar Sahib and who is a resident of Qazipur and she said that "When funeral procession left from Qazipura I along with some women left Qazipura and reached to Misiri Ganj area in Riyad Madina so that we can present at the time of the funeral of Hazrat in the compound of the shrine area. We find that before us there were many thousand men and women were already present in the compound area. My women friends of Qaizpura were sat at one place. And after Maghrib prayer we have seen that one person came thereby covering his face and he was saying keep away, keep away, especially the women. People are in abundance. And his voice was the same as Hazrat's voice. The color, length, and size of type of his handkerchief which was kept upon his death of Hazrat at the funeral rites were the same which was found on the person who was shouting to keep away after Maghrib prayer. He said the above to us but he did not see it afterward in the compound area of the shrine building. It is true that holy people are ever living persons and ever did not lasting.

Fatiha on 3rd day, 10th day, 40th day, 6 months, and Barsi (Yearly) of deceased. To pass on the reward of physical and

financial ibadat to other Muslims is permissible, and the thawab reaches the person whom it is passed to. This is proven from the Quran, Hadith, and rulings of the Jurists (Fuqahaa) and the Fatiha ceremony was held on the fourth day. So for this reason there was declared Fataha on 7th Safar month in the year 1373 Hegira in the shrine of Hazrat Khaja Mahboob Allah Qazipura after Fajar prayer. And on 6th Safar in the year 1373 Hegira on Friday there was held Fatiha on 3rd day, in Makkah mosque and after Friday prayer in which one holy Quran was recited in this ceremony for Hazrat. And in which many thousand persons participated.

On the 7th Safar from morning prayer, people began coming to participate in the ceremony. Even though there were fixed tents in the compound of the shrine. And on the outside road and on platforms there were placed a kind of check carpets. But it seemed that this arrangement was not sufficient in this matter. And at approximately 10' night clock recitation of the Holy Quran was finished. And after this Moulana Abdul Qadeer and Moulana Syed Baquer Hussaini started the ceremony of the turban fixing on the heads. First of all, Moulana Abdul Qadeer has given an offering of the succession and after this sons of the Hazrat and relatives and disciples of the Hazrat have paid to offer and among them, important persons are as follows.

1. Moulana Badasha Hussaini

2. Moulana Syed Masihuddin Ali Hussain Quader caretaker

Shrine of Auliya Bagh

And among all of the priest of Maharaja Poran Dass Ji Hussaini Alam area temple has paid offering and this ceremony

was ended by 11'O clock and food was provided to all participants. And which was ended up with Zuhar's prayer.

In all religious communities, there was on their tongues that “ Oh it is sad that today Hyderabad lost a great personality and sun of Hyderabad set in the cloud of the death.”

It is regret that soon a friend of the company left
So flowers and spring are in a condition of grief

On the day of Fatah on the fourth day Hazrat's son in law Nawab Mir Ikramuddin Ali Khan was seen Hazrat Khaja Mohib Allah in his dream and who was find in Riayad Madina in Masri Ganj. And he asked him Hazrat you stay here then he told him that he is staying here for three days. In the morning he was told about his dream to all and by this dream, it is known that there is no separation between Hazrat and Hazrat Khaja Saheb. And it was said to him in reply of his sadness for not burial of Hazrat in Qazipura shrine building.

In Riyadh Madina some time ago there was desertness and loneliness which was found that and for this reason, people were afraid to go in the area at the beginning of the night there. There were well-known many kinds of events and superstitions in this area for this reason. But when Hazrat shifted to this place then all horror was no more and in its place, a pleasant atmosphere was found especially in the compound of Riyad Madina grave yard there was found much attraction.

One who holds the stone of his court will not leave

As the court of my master is beautiful in the world

For this attractiveness and appeal, not we but all others are agreed in this matter. Many persons upon visiting this place have felt this charm in Riyad Madina in Misri Ganj and who told us about this fascination. This is due to the attention and courtesy of the king of Madina upon this Riyad Madina graveyard in Misri Ganj in Hyderabad.

The details of his family members.

Maimona Begum:He was married to Maimona Begum in the year 1321 Hegira who was daughter of Hazrat Ghulam Ghouse Shuttari and Hazrat was a well-known holy person and scholar of Hyderabad city at that time.

Hazrat Maimona Begum by nature was a pious, piety, and as well as polite woman. After Hazrat Syed Usman Miya then Hazrat's daughter came under her care and attention then her behavior with her was like same as her real mother. She will use to take care of her always very much. And she will not allow her to think that her parents are no more in the world.

Her treatment with the disciples was very good. And she used to take care of weak and old ladies. And also she used to take care very much of her relatives.

Upon the occasion of recitation Fataha ceremony for preparation of cooking for offering then under her care, she used to see cleanliness in the work. She will not leave the workplace unless and until it will not be finished in this matter.

She was a pledge on the hand of his ancestor Hazrat Shaikan Sahib in her childhood but in her illness period when she has become very serious then she was disappointed in her life so then she has told Hazrat that there was her thinking since the long period that to renew my pledge as it was done in my childhood period. But there was my thinking in this matter that there will be such relation of wife and husband that so for this relation it will be difficult to care about dignity and respect. And there are too many manners of the spiritual master. So for this reason, I have not fulfilled my thought in this matter before. I am feeling that my last time is coming soon so for this reason so you complete it then it will be reasonable in this respect for me. So she has renewed her pledge two days before her death.

She was died on 30th Jamad Al-Awwal in the year 1341 Hegira at the time 10'o clock at the place of Qazipura. And she was buried at the feet side of Khaja Mohib Allah.

After her death, Hazrat did not marry again. But all children are from the body of Hazrat Maimona Begum. There are her four sons and one daughter and the details of them are as follows.

1. Syed Mohiuddin Hussaini

He was born on 29th Shaban in the year 1324 Hegira at the time of Tarawih (Tarawih prayers begin from the first Moon-sighted evening (start) to the second Moon-sighted evening (last day of Ramadan). This prayer is performed in congregation during Ramadan of the Islamic calendar, after Isha (and before Witr, which is also prayed following the imam who leads the prayer aloud in one or three rakats unlike how it is done in other eleven months).

Tarawih prayers are prayed in pairs of two. According to the Hanafi school of Sunni Islam, the standard number of rakats is twenty referring to a narration in Muwatta' Imam Malik which said that "*In the time of Umar, the people used to offer 20 raka'āt*". But it is clearly mentioned in the Muwatta' before the said narration that when Hazrat Umar Bin Qattab R.A., assigned duty to Ubay ibn Ka'b and Tamim al-Dari to lead the Tarawih, he ordered them to offer 11 raka'āt (8 of tarawih and 3 of witr). Sunni Muslims believe it is customary to attempt a *takmil* ("complete recitation" of the Quran) as one of the religious observances of Ramadan, by reciting at least one *juz'* per night in tarawih.

Tarawih prayers are considered optional (Sunnah), not obligatory.) prayer and for this reason, he is well known as Chand Pasha.

His primary education was done by his father and his uncle Moulana Syed Shah Baquer Hussaini. Still, his education was reached by the level of the Persian books of Gulistan of Saadi and Dewan of Hafiz and then he has shown interest to

memorize the holy book of the Quran. So his education of primary was stopped. And he was admitted to the memorization of the Quran school in Makkah Mosque in Hyderabad in the year 1339 Hegira and this course was finished in the year 1341 Hegira. And after that, his Arabic and Persian education was commenced. And his uncle Hazrat Syed Shah Mohammed Masud Quaderi paid special attention to his primary education. And he was passed the Maulvi examination of the education department. And from Nizamia University, he has passed Maulavi and Alim course. And then has entered in employment in the Education Department. But he has continued his education privately. And with Munshi Fazil course and exegesis of Jalain and Miskatawat Sharif then he was studied by his uncle Moulana Syed Qutubuddin Hussaini Mahmodi and Hadith (Definition... In Islamic terminology, according to Juan Campo, the term hadith refers to reports of statements or actions of Muhammad, or of his tacit ...

List of hadith collections · Hadith studies · Hadith terminology · Categories of Hadith, Sufism, and logic were studied by his Moulana Abdul Quadeer Siddiqui. And at a younger age, he has learned the recitation method of the holy Quran of Hazrat Imam Hafaz by Moulana Shah Abdul Aziz Siddiqui. And afterward, he has studied the tradition of recitation of Imam Asim Kofi by Hafiz Abdul Rahim. Then he has studied seven methods of recitation of the Holy Quran by Imam of Quran recitation by Qari Roshan Ali and who was given him title of Moin Qura. When there was interest for him for calligraphy then he has learned this art by Hazrat Mir Hashmat Ali Quader Raqam. And the practice of stanzas with him. And the art of

soldierly was learned by Moula Abdul Qadeer Siddiqui. He has an interest in poetry and sometimes he was writing some couplets. He was the disciple and caliphate of Hazrat.

His first marriage was done by Fatima Amatal Khaliq daughter of Moulana Mohammed Abdul Muqtader Siddiqui. And from her body, two sons and one daughter were born and details are as follows.

1. Syed Mohammed Siddiq Hussaini Arif Quaderi and he was passed examination of the Maulavi Fazil from Nizamia University Hyderabad and B.A. from Osmania University Hyderabad. And the method of recitation of the Holy Quran was learned by Mir Roshan Ali and by me. At present, he is working in Daira Al-Marif Al-Osmania. In the year 1962, he was married to Quader Unnisa Maimona daughter of Nawab Mir Ikram Ali Khan.

2. Barkat Nafisa wife of Syed Parwarish Ali Quaderi Natiq son Moulana Syed Ibrahim.

3. Syed Abu Abdalla Hussain Shahinsha Quaderi was graduated from Unani medical college in Unani medicine. And he has obtained B.A. Certificate from Osmania University. And nowadays he is doing research work in the Central Institute of Indian history of medicine. He was married to Amtal Ali Hyderi Begum daughter of Syed Shah Abdul Wahab Shuttari and he has 3 sons and 2 daughters are as follows.

1. Syed Ghouse Ali Saeed Ahmed Hussani 2. Abu Safa Taher Hussaini Mudasar Hussaini. 3. Badasha Begum Sadia. 4. Faiq Unnisa Hadia. 5 Syed Quader Mohiuddin Muzamil.

After first wife Fatima Amatal Khaliq daughter of Hazrat Mohammed Muqtadar Siddiqui he was married second time to

Wahid Unnisa Begum daughter of Moulana Syed Shah Mohamed Hasan Quaderi in the year 1362 Hegira and from her body following children were born to her and the details are as follows

1. **Syed Mohammed Abdul Quader Hussaini** passed the M.A. examination from Osmania University and he is working as a lecturer in a government college. And also doing research work of PH.D., course with Osmania University. And he was married to Amtal Aziz Zubaida daughter of Moulana Syed Shah Abdul Razzaq Jafar Al-Mousavi. And he has one son and two daughters and the details are as follows.

1. Syed Mohammed Qutub Saeed Zikeria Hussaini 2. Amatal Mujtaba Shafia 3. Amatal Naim Afia.

2. **Syed Mohammed Barkat Allah Hussaini**: He was passed B.Com., degree examination from Osmania University, and at present, he is working in Salala in Oman in the ministry of transport. And he was married in the year 1978 to Mahmood Unnisa daughter of Moulana Sayed Shah Ibrahim Hussaini Quaderi. And there was born one girl and her name is Fatima.

3. **Syed Khaja Mohammed Taqi Hussaini**: He was passed B.A., degree examination from Osmania University and he is working in the department of industry and commerce. And he was married to Khair Unnisa Kubra daughter of Hakim Syed Fazal Allah Hussaini Jafari. And there was born one girl and her name is Um Salma Najiba.

4. **Syed Haibat Allah Hussini**: He was studied up to B.A. in Nizam college and nowadays he is staying in Riyadh and he was learned the recitation of the Quran method by me.

- 5. Syed Saeed Hussaini Haziq:** After passing the B.A. degree examination from Osmania University Hyderabad now he is staying in Jeddah Saudi Arabia. And he was learned recitation of Quran method of Hazrat Syed Asim by me.
- 6. Kaniz Fatima Asfia:** She was the wife of Syed Hamed Mohammed Quaderi Iftaqar son of Moulana Syed Mohammed.
- 7. Amatal Mustafa Atiya:** She was the wife of Syed Ghulam Mohammed Bekas Nawaz Hussaini son of Moulana Syed Mohammed Usman Hussaini.
- 8. Amatal Aisha Zikia:** She was the wife of Mir Mujtaba Ali Khan son of late Mir Abbas Ali Khan and he is staying in Jeddah.
- 9. Amtal Khadija Saeeda:** She was left unmarried.
- 10. Syed Mohammed Abdulla Safi Hussaini:** He is a student of intermediate.

2. Syed Mohammed Ibrahim Hussaini Quaderi

He was born on 19th Jamad Al-Awwal in the year 1326 Hegira. His primary education was completed by Hazrat Moulana Syed Mohammed Masud Quaderi. And afterward, he was joined in the Quran Memorization School in Makkah Masjid in Hyderabad. In the year 1341 Hegira, he has completed the memorization of the Holy Quran under the supervision of Hafiz Qari Maulavi Abdul Hai. Then he appeared Maulavi examination of the education department. And in the Nizamia University he has completed a course of Maulavi Fazil. And he obtained knowledge of the Sufism, exegesis, and Hadith, speech, logic from Hazrat Moulana Hazrat Abdul Qadeer Siddiqui. The

recitation method of the Quran of Syed Hafaz was learned by Hazrat Qari Shah Mohammed Abdul Aziz. And he has completed method of recitation of the Quran of Imam Asim Kofi with Qari Mohammed Abdul Raheem. Then he has completed a course of recitation of the Quran in ten methods with Imam of the recitation of Quran Mir Roshan Ali Hussaini. The Imam of recitation was given him title of Amin Al-Qura. And in calligraphy up to stanza writing, he has learned calligraphy with Mir Hasmat Ali Quader Raqam. In the art of soldiery, he was learned by Hazrat Abdul Quadeer Siddiqui. He was interested in poetry. And his poetry name is Wasiq. He was the disciple and caliphate of Hazrat.

His first marriage was done by Amtul Rahim Murshid Begum daughter of Maulana Syed Shah Fazal Rahman Shuttari in the year 1354 Hegira. And Moulana Syed Shah Fazal Rahman was the son of Moulana Syed Ghulam Ghouse Shuttari and he was son in law of Hazrat Syed Umar Mohammed Hussaini Quaderi. And from his first wife, the following children were born.

1. Syed Parvaresh Ali Hussaini Quaderi: He was studied up to intermediate education in the city college and Arabic education he was studied in Latifia Arabic college. And from me, he was taken certificate in the recitation of Holy Quran in the method of Syed Imam Asim. And he is employed in the Municipal Office Hyderabad and he was married to my daughter Barkat Unnisa Nafisa in the year 1962 and he has two sons and one daughter. 1. Khaja Ali Saeed Madni 2. Syed Mahmood Ali Habib. 3. Taj Unnisa Qamar.

2. Syed Mohammed Hussani Quaderi: He has completed college education in Chaderghat college and for some period of time he was in government service and then he has started one his own school Nizam boys town in Masaram and another school Barkat Boys town in Lal Darwaza. He was married to Rahmat Unnisa Sakina daughter of Nawab Ikramuddin Ali Khan in the year 1966. And he has two daughters and one boy. 1. Zaheer Unnisa Murshid Bibi 2. Syed Ahmed Hussaini Saeed.3. Qutub Unnisa Raufa.

3. Syed Ghulam Ghouse Quaderi: Being a religious and social worker he is attached to different organizations. And for the propagation of education, he has established four schools.

1. Haziq Boys Town Tappa Chabutra, Langar Houz, Golconda Fort, and Asifnagar in Hyderabad. He was married in the year 1969 to Mumtaz Begum daughter of late Mohammed Qamaruddin Chief Qazi of Golconda fort. And from her, there are two daughters and four sons as follows.

1.Rahim Unnisa Sadiqa 2.Hamid Unnisa Khadija 3.Ghouse Unnisa Salama 4.Syed Ghulam Samdani known Ali 5.Siddiq Unnisa Rashida 6.Syed Ghulam Quader is known as Qutub.

4. Syed Mohammed Ismail Hussaini Quaderi: He is staying and working in Jeddah. He was studied up to B.O.L in Latifa Arabic college. He was married to Ahmed Unisa Siddiqa in the year 1972 with the daughter of late Hakim Syed Akhtar Hussain. He has two daughters and one son as follows.

1.Saeed Unnisa Tahera 2.Ishaque 3.Aziz Unnisa Faiqa.

4. Amtal Karim Sajida: She was married to Syed Haider Wali Allah Quaderi and there are two sons with her and the details are as follows.

1. Syed Baba Mohiuddin Ahmed. 2. Syed Ghouse Mohiuddin Qutub.

Moulana Syed Mohamed Ibrahim Hussain was married a second time to Mohiuddin Sahaba daughter of Syed Shah Nasiruddin who was grandson of Quaderi Sahib and from her, there are two sons and two daughters were born which are as follows.

1. Syed Ghulam Mohammed Yahiah Nasir Quaderi and he was studied up to B.Sc., and now he is staying and working in Jeddah Saudi Arabia.

2. Usman Unnisa Mahmuda wife of Syed Mohammed Barkat Allah Hussaini son of Syed Mohiuddin Hussaini Quaderi.

3. Walidiat Al-Nisa Nisba left unmarried

4. Syed Murtuza Tajuddin Haider Quaderi: He was completed Quran memorization in the year 1977. And at present time he is a student of intermediate education.

3. Hakim Syed Mohammed Usman Hussaini: He was born in the year 1334 and he has obtained primary education at the house then he has obtained a certificate of Maulavi Fazil course from Nazamia University Hyderabad. Afterward, he got a post-graduation degree from Nizamia Tibbi College. And he has learned the Quran recitation method of Imam Asim from Imam of Qura, Qari Mir Roshan Ali. He was interested in poetry also and his poet name is Zaki. In the art of soldiery, he was a disciple of Moulana Syed Shah Qutub Uddin Hussaini Mahmodi

and Moulana Shah Mohammed Abdul Qadeer. He was worked as a professor of Unani Medicine in the Nizamia Tibbi college as a research officer in the Central Unani dispensary Charminar and he was worked as a research officer. Upon retirement, he is working at a house in his clinic. At present, he is also working as secretary of Majlis Ulmai Deccan Hyderabad. He was the disciple and caliphate of the Hazrat. He was married in the year 1948 to Amtal Jabbar daughter of Hazrat Moulana Hafiz Sayed Abdul Wahab Shuttari and the details of his sons and daughters are as follows.

1. Syed Ghouse Mohiuddin Hussaini: He was obtained an M.A. degree from Osmania University and he is working in the commercial tax department. And he has obtained a certificate of Quran recitation of the method of Abu Asim from me. He was married to Shoukat Unnisa Quadir daughter of Moulana Abul Fazal Syed Mahmood Quaderi former session judge in the year 1978. He has one daughter Amtal Mahbub Mohammedi Begum known as Tahsin.

2. Syed Ghulam Mohammed Bekas Nawaz Hussaini. Upon obtaining an M.A. degree from Osmania University he is staying and working in Jeddah. He has obtained a Quran recitation certificate from me in the method of Syed Asim. He was married to my daughter Amatal Mustafa Atiya.

3. Syed Khaja Zaheer Uddin Yahiah Hussaini: In the year 1977 he has completed the memorization of the Quran course. He was passed the B.A. degree examination from Osmania University and still his education is in progress. He was learned the recitation of the Quran method by me.

4. Syed Mahmud Safi Allah Hussaini Viqar : He is good speaker. And he is a student of B.A. degree examination. And he is interested in business and he was learned the Quran recitation method of Syed Asim by me.

4. Syed Mohammed Quaderi: He was born on 25th Zil Hajj in the year 1346 Hegira. After passing the matriculation examination from Darul Uloom School he was completed a course of Munshi Fazil. When there was interested in industry and commerce then he was taken industrial and commercial training at Allwyn Company. And he was established Mahoobia Button Factory. After police action, He was entered into the government service. And he is working as a gazetted officer in the government of Andhra Pradesh. He was obtained Arabic knowledge from Moulana Mahmud Abdul Sabur Siddiqui former teacher at Nizamia University. He is president of the Central Quaderia organization.

He is working hard for religious education in South India. There will be held every year examination for the following subjects.

1. Religious knowledge 2. Fiqa (the theory or philosophy of Islamic law, based on the teachings of the Koran and the traditions of the Prophet.) and Islamic belief. And every year there will be held a religious rally of the boys of Islamic schools. And he has established a religious trust for this purpose. He was the disciple and caliphate of Hazrat.

He was married in the year 1948 to Rashida Fatima daughter of Moulana Syed Badsha Hussaini and from her, he has one son and his name is Syed Mohammed Quaderi Iftaqhar.

1. **Syed Mohammed Quaderi Iftaqhar:** He was studied up to the B.A. degree examination from Osmania University. And he is running one own printing press by name of Sublime printing press. He was married to my daughter Kaniz Fatima Safia in the year 1972. And he has three sons and one daughter and the details are as follows.

1. Mariam Fatima Mubin. 2. Syed Ali Mohammed Tajdar. 3. Syed Habib Mohammed Zulfiqar 4. Syed Hussain Mohammed Yahiah Bakhtiar.

5. Qamar Unnisa Safia

She was born in the month of the year 1341 Hegira. She was given education and training by Hazrat. She was a disciple of Hazrat. She was married to Nawab Ikramuddin Ali Khan son of late Nawab Mir Khairuddin Ali Jagirdar.

Nawab Ikramuddin Ali Khan was pious and a person of piety. After passing the B.A. degree examination from Aligarh University then he was joined the business and afterward he was entered the government service. Upon completion of his service, he was retired as assistant secretary of home ministry in the government of Andhra Pradesh. And now he is the owner of a special printing press in Hyderabad. He was a disciple and caliphate of Hazrat and he has 3 daughters and one son and details are as follows.

1. **Qader Unnisa Maimona:** She was married to my elder son Syed Mohammed Siddique Hussain Arif.

2. **Rahmat Unnisa Sakina:** She was married to Syed Mohammed Hussaini son of Shah Mohammed Ibrahim Hussaini.
3. **Nemat Unnisa Amana:** She was married to Syed Moin Allah Hussaini Al-Multani. And there is one son to him and his name is Syed Ahmed Hussaini Yahiah.
4. **Syed Khaja Mohiuddin** known as Mohammed Miya: After obtaining a B.S.C. degree from Osmania University he is working with his father in the printing press.

The caliphates of Hazrat

He was very careful in the matter of awarding the caliphate. He used to say that unless and until he will not get clear order of 2 or 3 times then he will not give a caliphate to anybody. In this way among many disciples, he was awarded caliphate to six persons only.

Among them, they did not continue the method of pledging other persons in this matter. So for this reason the chain was not continued by any of them.

In the following, we are adding brief details of the caliphates of Hazrat as follows.

1.Nawab Shah Mohammed Moinuddin Khan Quaderi

Nawab Shah Mohammed Moinuddin Khan Quaderi who was the son of Nawab Mohammed Yasin Khan was among the family of Qaladars (garrison commander) and cousin brother of

Umar Daraz Khan who was garrison commander of Golconda fort. And he has spent his earlier life at Golconda fort. Afterward due to some differences with family members then he was shifted to Qazipura near the house of Hazrat. He was an extraordinary personality of commanding and he used to look elegant and wear a good dress and used to eat good food and good manners. In spite of Nawab, estate, and property he used to spend simple and fakir-type life. He was very pious, piety, and engage in daily recitals. He was a disciple of Hazrat.

Hazrat has awarded him his first caliphate. He has married three women but there was no born male child except four daughters who are living.

Even though he has a pledge on the hand of Hazrat Usman Miya Sahib. But his education and training were completed by Hazrat only. And he was accompanied with him during the Hajj pilgrimage in Makkah. His brought up was done by Nawab of Ramnast Pura. And his early life was spent like Nawab persons. And afterward, he left their company and was adopted the life of selflessness and indigence and hunger.

There was such devotion with him that one time there was being sent food items in trays to the daughter of Hazrat Usman Miya and at that time there were no find labors to carry the food tray in this matter. Then he proceed further and said to Hazrat that if there is permission then this slave will carry away the food items. Then Hazrat told him that “How he will carry the foods tray.?” Then he told him that “This belongs to my Peer’s daughter so I will carry the tray on my head and this will be felicity for me.”

He used to engage in the cure work of the persons and many thousand persons were benefited by his treatment in the city area.

3.Shah Ghulam Quader Sahib Quaderi

He was a pledge on the hand of Hazrat. He was a wise person. And all will say about his serious nature. He died after some days after the death of Hazrat.

4.Shah Khaja Khan Sahib Quaderi

He was in service of the Nizam's special military battalion. And he was posted at the gate of the Golconda fort. He has spent his early life in carelessness and luxury activities. And before his name was Lal Khan. When he was a pledge in the hand of Hazrat then he changed his name to Khaja Khan. And he has paid much attention and care toward him. Then he has left over all his previous companies and most of his time he has spent in endeavors and worship of Allah. He used to think of each and order of Hazrat as his duty for him. And used to spend his each and every night in wake-up condition. He used to live always in thinking of Hazrat so for this reason in spite of his different shape of the head there were found most of the resemblance of Hazrat in him. He was lived for many years after the death of Hazrat.

There were many of his devotees in Hyderabad in Golconda Fort and there was much benefit of his cure to many persons.

5. Shah Shaikh Mahmood Quaderi

Before he was in military service and upon becoming a disciple of Hazrat he was left military job then he was an appointment on the post of caretaker of the Qutub Shahi tombs in the Golconda area. He was also in service of speaker and leader of the prayers in the mosque of Fatah Darwaza in Golconda. And he was a very wise and intelligent person. He used to be engaged always in daily recitals and endeavors.

He has done much service to Hazrat and he died after some time when his spiritual master left this world.

6. Shah Sardar Khan Sahib Quaderi

He was employed in the army. He used to live always in silent condition. And he did not like too much talking. And he was always found in the condition of his own thought and ideas. And he was a tolerant person and he was the true lover of his spiritual master. And he was a strict follower of his endeavors.

He was the disciple and caliphate of Hazrat and he died during the life period of Hazrat.

19.The final resting place



Holy tomb of Hazrat Yahya Pasha (R.A), Misrigunj, Hyderabad

Death anniversary or Urs - E - Shareef will be held every year on 3rd, 4th and 5th day of Safar Al Muzaffar Qutub-E-Deccan.

Hazrath Syedna Yahya Pasha Qibla (Rh.) was the second son of Qutub-ul-Aqtab Hazrath Syedna Khaja Mohammed Siddiq Mahboob Allah (Rh.). Hazrat Yahya Pasha (R.A.) was born in Hyderabad on the 23rd day of Safar 1303 Hegira year. He had his early education under his reverend father. After his father's demise, his mother, the daughter of Syed Shah Shaikun Ahmed Shuttari (Rh.) decided to migrate to Madina Tayyaba. He went with her and studied there for two years in Madrasa-e- Faqria.

He came back to Deccan and got his further education under the eminent scholars of his times.

He acquired spiritual knowledge from his elder brother Hazrath Syed Mohammed Osman Hussaini Fayeque (RA.), who also awarded Khilafat to him. After the death of Hazrath Syed Osman Hussaini (Rh.) he became his successor and care taker of the shrine building (Sajjada Nasheen).

A quick glance at this great saint's education shows that he had his formal education under the great interpreter of Holy Quran Hazrath Moulana Syed Shah Omer Hussaini (R.A.), the author of Tafseer-e-Qadri.

He had his school education from famous school of times Darul-uloom Hyderabad. He got his Moulvi and Aalim degree from Punjab University. The knowledge of interpretation of Holy Quran and Ahadith (Sayings of Prophet Mohammed SAW) he had from his cousin brother Bahrul-uloom Hazrath Allama Moulana Mohammed Abdul Qadeer Siddiqui (R.A.). He also learnt martial arts from him.

He was an able calligrapher. He was an expert, particularly in two types of writing 'Nusq' and 'Nastaleeq' (Persian and rounded spherical writings).

He was a poet as well. Hazeq was his pen name. Unfortunately, most of his poetry works are not available, whatever is left is already published and the collection of his

poems is called “Anwar-e-Ghaib”, which includes praises of Allah SWT, Prophet Mohammed SAW and saints (R.A.).

Hazrat Yahya Pahsa Qibla (R.A.) was a pious, humble, benevolent, benign and recluse person. He used to wear simple clothes, ate simple food, lived in a simple house and spent a simple life, submissive to the will of Allah SWT. He was a strict follower of Sharia and Sunnah. He strictly urge others too to follow them.

Generally he used to sleep in the early hours of night, immediately after night (Isha) prayer and used to got up after 2’O Clock in the morning and busied himself in the worship and adoration of Allah SWT.

Generally he used to go by walk to his followers places. He never insisted on having a carriage. He walked miles and miles reading Allah SWT’s name. He walked up to Shamsabad and Golconda Fort. This shows his simplicity and piety. He disliked name and fame. He never wanted the news of Majalis (meetings and Urs (annual death annivsary) to be published in newspapers and if anyone did he was enraged.

He was very disappointed with the downfall of Muslim Ummah in terms of their unattachment with Islam, their loose faith and unpragmatic attitude. He used to pray for them and asked others to pray for betterment and enlightenment of Muslims.

He used to be very apprehensive during Police Action (Indian Army's aggression against Nizam of Hyderabad) days. When people inquired him he said: “Insha Allah, the city will be safe but I am scared that there might be bloodshed and Massacre in districts.” Therefore he organised special prayers after Morning (Fajar) prayer and after sunset (Maghrib) prayer in his mosque (Masjid-e-Noor). He indulged all his family members, his followers and the people of the locality for the special prayers called Khatam Shareef. Lastly he would finish it with a heart rendering prayer. And by the grace of Allah his prayers were fruitful and no one in Qazipura was arrested or harmed by the new Government.

He was neither a land lord nor a rich man but his whole life was dependent on Allah SWT and from his time until today in every Majlis (meetings) and Urs (annual death anniversary) there is food arrangement for all those who attend it.

During his life he came across a different sect of Muslims called Najdis, who were attacking Sunni Muslims by names like Mushriks, Kafir etc. so “Noor-e-Hidayat” a celestial light indeed is an answer to those baseless allegations.

On the 4th day of Safar Al Muzaffar 1373 H (1953 A.D) this great soul departed. Every year on 3rd, 4th and 5th day of Safr Al Muzaffar his holiness Syed Yahya Pahsa (Rh.)’s Urs-e-Shareef is celebrated at Riyaz-e-Madina, Misrigung, Hyderabad in which thousands of people from far and near gather to pay tribute to this holy saint.

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THE END.